THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *March 12, 1946* — VOLUME LXV - No. 6

Scene in Hang Wanji Temple Grounds at Kyoto, Japan, Oct. 21, 1945

Col. M. C. Poch, Chief Chaplain of the area, and Col. Ruggles, P. R. O., with Chief Abbot Otani and party of Buddhist leaders

Pastors Edgar and Luther Robinson, the Synodical Conference's only colored chaplains to serve in the late war, are enrolled as students at Valparaiso University.

The Ev. Lutheran Augustana Synod of North America two years ago gathered pledges for its Centennial Thankoffering. To date $2,052,680.88, or 90 per cent of the amount pledged, has already been paid.

The Rev. Hicko Hicken, veteran pastor of St. Paul's Church at Kouts, Ind., holds the unusual record of having preached the sermons when Immanuel Ev. Lutheran Congregation at Crystal Lake, Ill., celebrated its twenty-fifth, its fiftieth, and its seventy-fifth anniversary.

The first item in the issue of the *Watchman-Examiner* dated January 24 is a paragraph again calling attention to Dr. F. E. Mayer's *Catholic Prenuptial Contract.* The paper makes the suggestion that "Every Baptist and Protestant youth in the land should have a copy put in his hands before becoming entangled with a Catholic lover."

The Baptist congregation at Lake Wood, Tex., is reported to have begun the construction of a four-room stone building to house a denominational day school. Actual teaching is scheduled to begin next fall. The school will offer the courses prescribed for the public schools of the State and in addition provide instruction in Bible and Baptist doctrine.

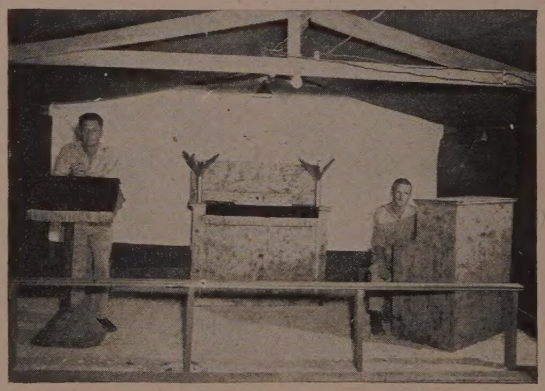
The Sunday school of St. Paul's Ev. Lutheran Church, Lapeer, Mich., in 1945 had an enrollment of fifty-nine. Of this number thirty had a perfect attendance for the year. Two families came from a distance of about eight miles and one about five miles. Of the seven teachers five did not miss a class. Dr. H. G. Merz, one of the founders of Wheat Ridge Sanatorium and the secretary of the first Board, is the superintendent of the Sunday school.

A Christian couple in Arkansas two years ago set aside for the Lord the returns from a certain parcel of ground. As a result our Foreign Missions recently received a check for $450 designated for a chapel in India.

St. Paul's Ev. Lutheran Church, Ashland, Ky., our oldest congregation in the State, has celebrated its eightieth anniversary. The congregation resolved to gather a special anniversary thankoffering, with the goal of at least a thousand dollars, the entire amount of which is to be devoted to a local mission endeavor. The Rev. E. E. Maschoff is the pastor.

Station KFUO will broadcast its first postwar DX (distance) program, on 850 kilocycles, during the night of Friday, April 5, to Saturday, April 6, 2:00—4:00 A. M., C. S. T.; 3:00—5:00 A. M., E. S. T.; 1:00—3:00 A. M., M. S. T.; and 12:00—2:00 A. M., P. S. T. A DX souvenir will be mailed to all who report reception of the program. The purpose of these DX programs is to serve especially those persons who cannot hear our regular broadcasts. With power of 5,000 watts, this program will reach from coast to coast.

A Lutheran Students' Seminar brought students of various Texas schools to Austin, Tex., for two days, January 26 and 27. The Rev. Reuben Hahn, Executive Secretary of the Students' Service Commission, was the chief speaker. Addresses were also made by Dr. Henry Studtmann of our Austin Concordia College and by Dr. Homer Price Rainey, former president of Texas University and a noted youth leader and churchman. The Texas District of the Lutheran Laymen's League gave the seminar its financial backing.



The Church Is There with the Gospel
A chapel on the blood-bought soil of Ie Shima. Chaplain Joel E. Ross and Cpl. Maurice E. Smith (assistant)

Dr. J. W. Behnken addressed a group of 11,000 persons at the Minneapolis Municipal Auditorium at a service commemorating the 400th anniversary of Luther's death. Three choirs took part: one of 1,200 from Synodical Conference churches in the area; another of 500 members from Minneapolis and St. Paul churches; a third was composed of 500 Sunday school children from the two cities. The Lutheran Business and Professional Group of the Twin Cities sponsored the event.

The linguistic versatility of the Rev. R. Herrmann, pastor of Immanuel Lutheran Church, Lidderdale, Iowa, was the subject of a recent write-up in the Carroll, Iowa, *Times-Herald.* According to the account he speaks English, German, and Finnish fluently, and is able to read and write Japanese, French, Slovak, Hebrew, Greek, Latin, and Spanish. Several of these languages he is able to write in shorthand. Proficiency in the sign language, used by the deaf, is another of his accomplishments. Pastor Herrmann is one of the members of our Synod's Committee on Finnish Relations.

A one-year course in lay leadership has been opened by the Benedictine Fathers at Chicago. The project will be conducted at the new Benedictine Foundation for Home Missions at Benet Lake, Wis. Laymen who are high school graduates or former college students can take a one-year course, during which they will live according to the Benedictine tradition and study courses in theology for laymen, Catholic Action, technique, papal encyclicals, the Bible, and other subjects. After the year's training, the expenses of which will be paid for by the Foundation, the young men will return to their homes in various parts of the country to lead laymen's projects.

Religious News Service

Redeemer Ev. Lutheran Congregation of Winnipeg, Man., Can., already in 1944 held an unusually high record in contributions per communicant member. An even higher average was reached in 1945: $85.31 per communicant. Of this amount $12 went for outside purposes. The congregation was obliged to worship in a rented hall since the war made building impossible. Lately, however, the congregation closed a contract for its new church and parish hall. The Rev. R. E. Meinzen is Redeemer's pastor.

G. V. S.

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THE LUTHERAN Witness

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1946

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Editorial

Trust

The Sundays in Lent, as we see from their appointed Propers — the Introit, Lessons, Collect, and Gradual — have no direct bearing on the Lord's Passion. Rather do they focus the attention of the Church on the catechumens, who at this time are entering the closing weeks of their instruction prior to Baptism or confirmation. The Epistle of last Sunday therefore warns us against receiving the grace of God in vain and shows how the Christian should show his faith in good works. The Gospel, depicting the Lord's temptation, reminds the Christian that he, too, will be tempted by the Evil One. The Introit shows him in whom the Christian must place his trust if he would prevail. The Gradual reiterates this and also reminds him of the part which the holy angels have in protecting the believer in the hour of temptation. And the Collect puts it all into a most beautiful and appropriate prayer:

O Lord, mercifully hear our prayer, and stretch forth the right hand of Thy Majesty to defend us from them that rise up against us; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

W. G. P.

Those Cardinals

At this writing the worst is yet to come. When our local archbishop left for Rome to be made cardinal, we saw pictures of His Reverence kneeling in prayer, preaching from his pulpit, and a whole page of rotogravure showing him as a boy, a student, priest, etc. Then snapshots as the Archbishop arrived at the airport, entered the plane, is seated ready for flight. As the *Christian Century* remarked on a similar bizarre publicity for the Archbishop of Chicago: "If it had been Elijah ascending to heaven in the fiery chariot, the coverage could scarcely have been more complete or the display more prominent."

Next, the picture sections brought wire photos of the investiture, Cardinals prostrate, then kissing the Pope — strangely mixed up with a wire photo from Washington, D. C., showing two young Lutheran preachers presenting a memorial stamp of Luther to the President.

But the real display of a national press prostrate before the Roman hierarchy is programed for the weeks during which the new Cardinals will be welcomed home. For a testimonial dinner to the Chicago Cardinal a special office has been established in the Loop. And in St. Louis there is one-way traffic on Lindell Boulevard while the area on which the Cathedral fronts is supplied with special lighting.

The *Christian Century* has a good analysis of this latest manifestation of "the servile liaison existing in this country between the Roman Church and the organs of publicity." It points out that, after all, these Cardinals are not so important, "the principality in the sovereignty over which they participate as 'princes of the blood royal' being a state with an area about equal to that of a golf course." . . . "What we object to is such inflated and exaggerated publicity for Roman Catholic activities as virtually says, This is the real thing; this is the significant expression of the nation's religion; this is the genuine Church." And while no one blames the Roman Church for trying to get all the publicity it can for the fact that a local ecclesiastic is being made a "prince of the Church," there is "no good reason why the rest of the community should go along with it in this program of propaganda or should fail to note that it *is* propaganda."

It may be that the mistake will not be repeated hereafter which a colored spectator, a Babtis', made when Mundelein had his procession up Michigan Avenue after he returned from Rome. Standing with a Catholic friend on the curb, he saw a host of black cassocks in the procession. "Who's dey?" he asked and was told, "Dem's priests." Next he saw open automobiles filled with some mitred Bishops, and also these were identified. He opened his eyes wide when he saw a Rolls-Royce filled with figures in red. When the Catholic friend told him, "Dem's Cardinals!" the Babtis' asked, in great excitement, "Cardinals! Whar's Hornsby?"

G.

Atomic Scientists Appeal to Religion

The atomic scientists arranged a conference early in February to which they invited "leaders of religious truth." Prof. Wilfred F. Kruse of Concordia Teachers College, River Forest, attended the sessions for the editors of the LUTHERAN WITNESS. He writes his impressions thus:

"Apparently the scientists are truly alarmed over the immediate danger of an atomic war with Russia within the next five years, perhaps, and are attempting to marshall all possible public opinion to avoid such a catastrophe, which might prove to be the end of civilization as we know it. Dr. Urey especially was quite pessimistic and minced no words in expressing his fears. The scientists favor the McMahon Bill and are violently opposed to the May-Johnson Bill, which would place all atomic energy matters under military control. The scientists are quite unanimous in expressing their disagreement with the thinking of the 'military mind,' which they regard as a definite menace to peace."

Professor Kruse enclosed some printed circulars which further illustrate the extreme concern which scientists feel about the situation. They are very nervous about such opinions as that expressed by a U. S. Senator that "it would do a lot of good in the international situation if the Army would announce that we had enough bombs to blow any other country off the face of the earth."

Regarding the military point of view, they quote Secretary Ickes: "I do not blame the military for suspecting and preparing for the worst from all other nations. That is its job."

The following extracts will illustrate the reason why scientists advocate "the establishment of effective international control over the production of atomic bombs everywhere" and ask the churches to lend their influence to what they regard the only way in which the human race can be saved. They say: "Let us realize the fact, however disagreeable, that in the near future — perhaps two to five years — several nations will be able to produce atomic bombs. It would be foolhardy to rely on the assumption that we alone — or together with Britain — can deprive the rest of the world of access to enough uranium for the production of atomic explosives."

"Since the result of the conflict may well be decided in the first hour, it will be decided not by the size of the accumulated stock of bombs nor by the capacity to increase it after the beginning of the war, but by the suddenness of the attack."

"A world in which atomic weapons will be owned by sovereign nations, and security against aggression will rest on the fear of retaliation, will be a world of fear, suspicion, and almost inevitable final catastrophe."

"No specific defense against the bomb itself — *i. e.*, a device which would explode them before they reach their targets — is in sight. Irresponsible claims that such a device has been invented only stimulate wishful thinking. In the atomic age it will be difficult if not impossible for any nation, big or small, to make itself secure against a crippling attack."

Citing the failure of all disarmament and pacifist programs of the past, these scientists believe that "no nation in the world is likely to entrust its future to an international agreement, however solemnly proclaimed, which would banish atomic warfare but leave the fulfillment of this pledge to the conscience of the signatories."

Christians everywhere should certainly lend their influence to every move which will help to safeguard human society, yes, the lives of us all, against dangers thus described by scientists who certainly have no interest in filling the world with nervous fear. Our first duty is to plead from on high for wisdom and sanity among our leaders in political life. When the sorry spectacle is surveyed which the world's political leaders have made of themselves in recent weeks, one trembles at the thought of the responsibility for life and happiness entrusted to them. G.

Lutherans Are Debtors to the Catholics

A true Lutheran does not hate the Catholics: he loves them; and because he loves them, he would gladly share his freedom, his truth, and his joy with them. That is the reason why Lutherans warn the Catholics against the errors of Rome. After Luther had discovered the truth, his very love for his fellow Christians, especially for those who looked to him for guidance, caused him to testify against the tyranny, oppression, and ruinous superstition of false teachers. He felt himself a debtor to these poor, misguided people. When we Lutherans warn against superstition, we are not moved by hatred or envy, but we are moved by love and pity. Did not Jesus love Jerusalem? Did He not weep over Jerusalem because the city did not recognize the things which belonged to its peace? And yet this same Jesus pronounced woe upon the false teachers and the cruel taskmasters who devoured widows' houses and for a pretense made long prayers, who bound heavy burdens, grievous to be borne, and laid them on men's shoulders, but they themselves did not move them with one finger, Matt. 23:4, 15.

The truth is that there are many Catholics who are thankful for this testimony of Lutherans. Moreover, thousands of them, by this our testimony, have even now been delivered from bondage and have come into the glorious liberty of the children of God.

God has not given us the light of truth that we should hide it under a bushel. He has rather told us: "Let your light so shine before men!" St. Paul expressed this same truth when he wrote: "I am debtor both to the Greeks and to the Barbarians," Rom. 1:14. He owed it to these people to offer to them the same riches which God had bestowed upon him. And just so we are debtors to the Catholics and should call their attention to the glorious liberty wherewith Christ has made us free. S.

He Blames the Lodges

A noted clergyman of Tacoma, Wash., informs his coreligionists, the Presbyterians, that only 23.5 per cent of the population of the State of Washington claim affiliation with any church. He bases his estimate upon a recent survey of religious affiliation of the people in the State of Washington. This survey showed that not one fourth of the inhabitants belonged to any Protestant, Roman Catholic, or Jewish body. Some counties of the State had as low as 10 per cent of the inhabitants belonging to any church.

After making this statement he enters upon the discussion of the causes for such a low percentage of church members. Among these causes he mentions especially the lodge. He writes: "Many of these communities instead of moving over into a strong church life had a lodge of one variety or another that did not make the dedication and cleansing demands as the Church of Christ. The pattern is still this in many of the towns, namely, the lodge, not the Church of Christ, is at the center of town life."

Remember that this man, as far as we can judge from his writings, is not an enemy of secret societies. He warns nobody against them. He does not denounce them. But he does see that lodges interfere with the growth of the Church. Nor is he the only one who recognizes this fact. In the very nature of the case the Christless lodge which practices religious ceremonies and teaches religious doctrines is condemned by the word of the Savior "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad," Matt. 12:30. Every worker, yes, every member of the Church, should remain conscious of this. S.

Great Pictures from the Scenes of Battle

The American public has accepted the raising of the flag on Mount Suribazhi on Iwo Jima as the greatest photograph that has come out of the Second World War. We believe that the picture "A Service on Okinawa" on the front page of our issue of July 17 would run a close second to the famous flag raising. Both simply as a photograph and as the fixing of a historic occasion the picture offered as a frontispiece in the current issue should also be placed among the immortals of war photography. Has anything like it ever been shown in photographic film? It will be referred to by every future writer of our missionary history and will no doubt form the frontispiece of some future "History of the Missouri Synod's Mission in Japan." No one will read the articles in the following pages without a fervent prayer that such a mission will be started before long and that it may receive the enthusiastic support of our people. G.

Inspiration and the Annunciation

A Study by H. W. E. BUSS, Bellefont, Kans.

Luke 1:35 we read: "And the angel said unto Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God." *

Thus Mary, a poor, unknown maiden from the obscure village of Nazareth, was to become the mother of the Son of God. A virgin of lowest estate should bring forth the Son of the Highest.

Did this startling announcement bring about a change in Mary's personality and her mode of life? To fulfill this God-given assignment, was it necessary for her to become a superhuman being, living a supernatural life? Thereafter, until the birth of Christ, did God so thoroughly regulate her manner of life, her coming and going, her eating and drinking, her thinking, speaking, and doing that in all these daily activities she had no mind and will of her own? In short, was it required that she be perfect to enable her to give birth to that Holy Thing?

No, Mary continued to live after the Annunciation as she had before. There was nothing extraordinary or supernatural about her way of life — just the plain, everyday life of an ordinary expectant mother.

But the Holy Ghost which came upon her and the power of the Highest which overshadowed her was able to bring forth from this lowly virgin the Son of the Highest.

A mystery, to be sure! But when brought about by the power of the Highest, it comes to pass as simply and as easily as the black soil grows the most gorgeous flower.

From the incarnation of the Son of God let us turn to the inspiration of the Book of God.

The Bible insists that *all Scripture is given by inspiration of God,* that even the words of Scripture are those *which God's wisdom teaches.*

Enough to fill libraries has been said and written about the "how" of Inspiration. The Bible itself, in its usual majestic simplicity, explains it in thirteen words: "Holy men of God spake as they were moved by the Holy Ghost."

But men begin to wrestle with these phrases "by inspiration of God," "moved by the Holy Ghost," "words which God's wisdom teaches," and in their desire to explain the inexpressible they often achieve the results mentioned by the poet, who wrote volumes about the soul, proving untenable everything written hitherto.

Thus it has been held that being "moved by the Holy Ghost" was a mechanical process, by which these holy men of God merely held the pen, while God controlled their very arm movement; that the writers were nothing more than secretaries taking dictation; that these penmen were in a kind of trance and carried out God's instructions in a way similar to that of one who is hynotized.

But was there anything abnormal or supernatural about their mode of writing? No, they carried out their God-given task of producing God's Book just as naturally as Mary fulfilled her assignment of bringing forth the Son of God. They wrote their books and epistles the way you write your letters. You may convince yourself of that by reading their books and epistles — each author has his own individual style.

But the same Holy Spirit which came upon Mary, lowly and sinful as she was, and caused her to become the mother of that Holy Thing, the Babe without blemish and without spot, the very Son of the Highest — that same Holy Spirit came upon the minds of a number of ordinary, sinful men, with the result that through this mysterious activity of the Spirit they brought forth the Holy Scriptures, which cannot be broken. And the same power of the Highest which formed within Mary's womb the very Son of God, to be born in the likeness of men — that selfsame power of the Highest fashioned within the minds of a number of sinful men the very Book of God, to be recorded by them in the language of men.

To be sure, the Son of God, born of Mary, in the form of man, differs from all other men inasmuch as He is holy, harmless, undefiled, separate from sinners, and higher than the heavens. Even so the Book of God, written by men in language of their own, differs from all other books inasmuch as its contents are the perfect wisdom of an all-knowing God, given by inspiration.

Remember, God's *ways* are not our ways. As the heavens are higher than the earth, so His ways are higher than our ways. To deal with us, God had to approach us on our level, became man in the Man Christ Jesus. That was the only *way* to bring about our salvation. God's *thoughts* and *speech* are not our thoughts and language. There again, as the heavens are higher than the earth, His thoughts and speech are higher than ours. To make Himself understood by men, God had to find a way to indite the very words by which He would make His thoughts known to us. Only in that way could He make us *wise* unto salvation.

Explain the *how* of Inspiration? No more than we can explain the *how* of Incarnation. To be "moved by the Holy Ghost" and the workings of the "power of the Highest" are acts of God which "no thought can reach, no tongue can tell." Surveying side by side the Incarnation of the Son of God and the Inspiration of the Book of God, we can only exclaim in deepest awe and reverence: "Marvelous are Thy works! And that my soul knoweth right well."

* In the Christian Year March 25 is the Festival of the Annunciation.

Japan — an Open Door Set Before Us

By MAJOR W. HARRY KRIEGER, Chaplain *

The Lord God, in the Book of the Revelation, claims for Himself an unusual and significant title and one which lays bare His will and heart. He identifies Himself as "He that is holy . . . *He that openeth and no man shutteth,* and shutteth and no man openeth" (Rev. 3:7). Whereupon the infant church in Philadelphia is told: "Behold, I have set before thee an open door, and no man can shut it." He is the God who makes opportunities for His Church, who opens the doors to new missionary enterprises and who promises to undergird our efforts, weak though they be, with His divine strength. Nothing, no human power can shut the doors He opens to His people — except His people. They can shut the doors upon themselves. They can refuse to pass through.

The announcement of "an open door" has come to the Church in every age. It came to the Apostle Paul,

* Chaplain Krieger has served with the U. S. Forces on Hawaii, New Guinea, Leyte, Bataan, Luzon, Japan.

already at work in several fields, and the door was Macedonia. It came to the primitive Church, and the door was the Mediterranean world. It came to the medieval Church, and the door was the darker countries of Europe and the adjacent isles. It came to the established Church, and the door was the Western Hemisphere. It comes to the Church today, and the door is the Orient. The Lutheran Church must not fail to pass through this door. If she does, she runs the grave risk of shutting herself off from the Orient with its multiplied millions forever.

W. Harry Krieger

Nowhere in the Orient is the door open more widely at present than in Japan. As General MacArthur has intimated, the solution to Japan's complex problems is "a theological one." We need only walk amid the waste places of this unhappy land in the present dark hour of her destitution, national humiliation, and general bewilderment to realize the immediacy of God's challenge to us: "Behold, I have set before thee an open door." We have in Japan the tragic spectacle of a people whose hearts have been chilled by the cold, unmoving lips of Buddha, "the god who did not hear, who did not speak." Japan has no State religion, properly speaking, but she does have principal religions which were used by the military as props to bolster their power and to lend sanction to their program of pan-Pacific expansion. Shintoism, with its 8,000,000 Nature gods, has been called "the belief in the past," while Buddhism is "the belief in the future." Since these chief religions were tightly interwoven in the military fabric which enveloped the nation, both are now in disrepute. The emperor's formal renunciation of his "divinity" was more than a polite bow to the Western World. For the Christian Church it must be viewed as a handwriting on the wall in large block letters, to the effect that Japan will witness a wholesale deflection of her people from "The Way of the Gods" in the years ahead. Certain it is that the little leaven of Christian people in Japan never accepted the theory that the emperor is divine. They know it was a theory advanced by the military fanatics for their own selfish ends.

Fortunately enough, the B-29 raids, which destroyed thousands of pagan temples and some 500 of Japan's 2,105 Christian churches and chapels, did not prejudice the people generally against the Christian faith or Christian civilization. Japanese Christians have come to view the destruction of many of their cities as a regrettable but inevitable consequence of military aggression. As an esteemed friend, Pastor Teiji Kishimoto of Otaru, expressed it: "This waste and ruin is God's judgment upon my people. This winter many will starve and die from the cold. When you return, ask the Christians of America, please to pray for Japan as they bow at God's feet." In Hakodate, port city of Hokkaido, a high school student introduced himself to the writer at a street intersection, having noticed the cross insignia on the lapel, and asked if it would be "wise for him" to come to America to study for the Christian ministry. Nor could the writer be other than impressed to have Japanese peasants ask for permission to attend chapel services which were conducted for military personnel. "Behold, I have set before thee an open door." God waits upon us to pass through this open door, which is Japan — how else would He accomplish His will? — this God who waits upon us.

The apparent upsurge of interest in Christianity among the Japanese must not be dismissed with a snap of the fingers as "a matter of temporary expediency." If that were likely, how can one successfully explain the faithfulness of Christian people in this war-torn land despite ridicule, imprisonment, and persecution? "Send us Bibles," is their present, persistent plea. New Testaments in the Japanese language are almost unobtainable today and are 250 times their former price. During the war there were cases of denial and desertion, to be sure, but the great majority of Christians clung to their identity and kept the altar fires burning. One of the major surprises for troops in the Army of Occupation, troops who had fought against the Nipponese "all the way up from down under," was to find small churches and chapels dotting the home islands, to find them *in use,* and to meet the native clergy, some of whom bore in their bodies the marks of sufferings endured for the faith. The writer was especially impressed with the humility and evident sincerity of the average Japanese Christian both in the home and in the house of God.

Here, then, is a waiting people — 75,000,000 strong — a nation which "has received double for all her sins," a nation whose "warfare is accomplished." No voice is needed to impress these truths upon her when an estimated 60 per cent of Tokyo, third largest city in the world, and entire cities, such as Aomori (p. 165,000), have "not one stone left upon another." Here is a waiting people, waiting with the patience of the Oriental — for what? Surely not for the harsh judgments and further imprecation of those who would take upon themselves the office of that vengeance which belongs to God alone! The Japanese are waiting for a message, a message God would have proclaimed to all nations (never mind their color): "Tell her that her

Formal Meeting of Col. Poch and Col. Ruggles with Abbot Otani

The meeting recorded in this picture and in our frontispiece was called by the Japanese religious leaders for the purpose of hearing something about the teachings of Christianity (See LUTHERAN WITNESS, 1946, p. 51)

Official Japanese photograph taken at the Abbot's residence in Kyoto, Oct. 21, 1945

sins I cover." Japan is awaiting a message that will bring a ray of hope to shatter the darkness in the lives of her people and illuminate all their tomorrows. She awaits a demonstration of that love of Christian people everywhere which is a reflection of the divine love wherewith Christ has loved us all "even while we were yet sinners."

An open door — that is Japan today, from her northernmost subarctic isle to her southernmost subtropic shore. It is a door God holds open to the Lutheran Church. We must enter, and we must do it without delay. We must enter, not ten years hence

Chaplain Krieger on New Guinea

or five years or even two — we must enter now! The men who carry the message of the Cross to Japan must be men of heroic stature, men of world vision, men prepared to share in a measure the present great tribulation of her people in this tragic hour of her history if their ministry is to be appreciatively effective and adequate.

Let us dare this great undertaking for Christ and leave the issue to Him! Surely, it is safe in His hands. Let us pass through the open door. Then, under His blessing, we, who walk so far down the pathway of Time, shall behold once more "wise men from the East" — Japanese made wise unto salvation — kneel before the Lord we adore to offer their gifts of love.

"Behold, I have set before thee an open door!" God pity us if we are "disobedient to the heavenly vision."

The Youth Reunion Service

By RICHARD A. JESSE, Member Board for Young People's Work

We need to be reminded occasionally not only of our mission obligation to those not yet in Christ's Kingdom of Grace, but also of our obligations to our own membership in keeping it in vigorous spiritual life.

One aid to this is the annual reunion service and roll call. On one Sunday of the church year, at least, we Christians are thus made acutely conscious of our confirmation vow of loyalty and of the consequent necessity of soul keeping as well as soul winning.

By tradition this service is conducted in most cases on Palm Sunday evening, because the day itself is associated with confirmation. In many cases this is done with good success each year. Some congregations have, however, experienced dwindling attendance at the Palm Sunday evening service.

In some cases this is perhaps due to too little work by committees to keep the service fresh and stimulating. In other cases, perhaps in the majority, the cause of decreasing attendance lies rather in the competition for people's attention exerted by the multiplied services of Lent and Holy Week. It is difficult to call special attention to one service when the congregation is already calling special attention to others, prominently among them the children's confirmation service on Palm Sunday morning itself. Further, some have felt that if a social gathering is planned for after the service, the festive character of an event of this sort on the threshold of Holy Week makes it somewhat incongruous.

Some congregations, therefore, have scheduled their reunion services for the first Sunday after Easter. Others have designated a Sunday in September, remote from the festival half of the church year and at a time when most congregations remobilize for a new year of activity. One plan followed with continuing success is to observe Rally Day in Sunday School in the morning and to schedule the reunion service and roll call for that evening.

Still others have utilized their annual youth services, usually held on the Sunday nearest May 23, for this purpose. One service may be held in the morning, the other in the evening; but to combine the two is likely to minimize the significance either for the youth or for their elders.

In any case, the cause is important enough to warrant a good deal of thought and effort. The good judgment of pastor and people must decide exactly when and how the service is conducted.

Toward a Unified Mission Program

By H. W. GOCKEL, St. Louis, Mo.

Four papers read during the second day of the Missions Conference at Detroit, February 12 and 13, enlarged upon the need of greater uniformity and more thorough integration of our synodical Home Mission program.

Pastor J. E. Herrmann, Executive Secretary of the Kansas District, in his paper on "How to Plan and Carry Out a Survey of Existing Mission Fields," pointed out that there have been vast population upsets in our country, not only during the War, but ever since the early twenties. In general, he said, we have not adapted our missionary strategy to meet these changed conditions.

What the Figures Reveal

Interesting statistics revealed in Pastor Herrmann's paper were the following: 70 per cent of our membership resides in the same area our fathers occupied over 75 years ago; 70% of our membership resides in an area where 28% of our national population lives; 10% of our membership resides in an area where 34% of our national population lives; 2% of our membership resides in an area where 18% of our national population lives.

The essayist called for an equitable distribution of money and manpower, which would enable our Church to make better progress in areas where our resources are small but our opportunities great.

Relative Importance of Fields

Pastor W. H. Storm, member of Synod's Board of Home Missions, read a revealing paper on "The Relative Importance of Mission Fields." "Even though a congregation numbers but two are three," he said, "it is not a waste of money to minister to them. If, however, three hundred souls elsewhere should be neglected because of

that, then it becomes our duty as wise stewards to stop and consider the relative importance of these fields."

As Pastor Herrmann, so also Pastor Storm called for a more closely knit organization, which would be in a position to determine the relative importance of mission fields throughout the country and would be able to give intelligent and effective direction to the nation-wide program of missionary progress which has been planned for Synod's second century.

A Survey of Rural Areas

Pastor Arnold Grumm, President of the North Dakota District, in an excellently prepared paper demonstrated both the *need* and the *method* of planning and carrying out a survey of new fields in rural areas. Pointing out the unquestioned importance of the rural parish, he showed how the Roman Catholics are pushing their "Rural Life Program" particularly in North Dakota.

Of special interest to the delegates was a tabulated breakdown of a typical North Dakota county, listing the population of each town in the county, the membership of each denomination represented, and the percentage of unchurched. Here was a systematic, scientific approach to the problem of rural missions.

Urban Centers

Pastor L. Henze, Executive Secretary of the Atlantic District, gave an impressive demonstration of how to survey a metropolitan area before opening a mission. With the aid of a series of maps, a tabulation of figures, and a wealth of practical suggestions for the establishment of proper contacts in a new community, he revealed the secret which lies, on the human side, behind the phenomenal record of the Atlantic District in the field of missions.

Subsequent discussion brought out the fact that the Atlantic District has surveyed, — and we mean, *surveyed* — every metropolitan area in its District. It is now ready to open a new mission every month for the next twenty-five months in areas which give promise of prompt success. Only considerations of manpower remain unsolved in the execution of these plans.

A Forward-Looking Resolution

After a stimulating discussion of these papers the convention unanimously adopted a resolution which should prove far-reaching in its effect upon our missionary program as we enter upon the second century of Home Mission activity: ". . . that this Missions Conference encourage our Home Mission Board to work patiently and persistently toward a *uniform, systematic, progressive,* and *nation-wide* mission program."

The Missionary Approach

Also on the program for the second day of the conference was a panel discussion, led by Pastor Phil. Lange of Milwaukee, on the proper missionary approach. The seven men taking part in the discussion gave valuable pointers on such questions as: the proper time for mission calls, the use of the Bible in dealing with the prospect, overcoming antagonisms, the psychological approach to people of various temperaments.

Anyone who thinks that our pastors are not on their toes in making use of the latest findings in the field of psychology in their approach to the unchurched would have been surprised and delighted to hear this panel discussion.

New Professional Missionary Journal

In the closing evening session the writer of this report led a discussion of the new professional missionary journal, *Today.* First copies had been distributed at the meeting and were used as the basis of discussion.

It will be the purpose of this journal to encourage our pastors (and through them, our congregations) to ever greater missionary activity in the home parish and to acquaint them with methods and techniques best suited to the achievement of our common missionary purpose.

A Memorable Meeting

All who were present at the Detroit meeting seemed to share the enthusiasm of Mr. E. W. Schroeter, representative of the Lutheran Laymen's League, who at the conclusion of the sessions said: "This has been the best planned and most dynamic conference I have ever attended."

The program now calls for regional conferences to be held during the Lenten season and to be attended by the various District Presidents, District Mission Boards, and Visitors. These conferences are to be followed by circuit meetings, and these in turn are to be followed by an implementation of the entire missionary forward movement on the congregational level.

For Christ and Humanity

Our Church in Service to a World Stricken by War

Trip to Hankow

II

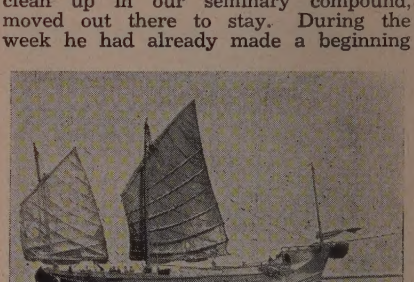
During the day, as we were getting closer and closer to Hankow, we saw more and more ships flying both the Chinese and Japanese flags and manned by Japanese. Toward four o'clock in the afternoon, when we got quite near Hankow, several American planes buzzed us. Soon after that we were in sight of the tri-city complex called Wuhan, of which Hankow is a part. The pilothouse was a bedlam. There was hardly room for me and the steersman. The captain ordered all his flags broken out. And so we sailed rather gaily toward our anchorage, right between two large downriver Japanese transports.

What caught my eye first was that there was quite an aggregation of husky, well-armed Japanese encamped on the foreshore along the bund. Beyond that, where the street ended close to the pontoon bridge at the end of which we were tied up, a crowd of street urchins, stevedores, and some civilians were gathering. Soon after we were tied up, companies of military police which had been on our steamer formed and marched grandly across the pontoons, past the Japanese guards, toward the cheering crowd. Pastor Wei and I, having secured our baggage, politely let the first company march ashore, and when nothing happened to them, we followed. Since the Japanese guards remained coolly aloof as I passed by, I countered with a chilly stare. After all, there was another company of M. P.'s following. I could afford to stare with chilliness.

Thereupon, as I went on, I assumed my best reserved-for-the-public smile and accepted the cheers of a motley crew of children, rickshaw runners, and one or two respectable citizens.

Later on, I discovered that the Chinese army had just arrived that day; that I was the first American civilian to reach Hankow; that there were still 70,000 Japanese troops in the Hankow area.

In *Hankow* we spent a week. Pastor Wei, after we had finally arranged to clean up in our seminary compound, moved out there to stay. During the week he had already made a beginning



Chinese Junk on the Yangtze River

of looking up former members of our Hankow congregation. In the meantime I was attempting to inveigle American Army, Air Force, and Naval officers to occupy our building with the groups attached to them, in order to preserve them from another and less desirable occupation. They all seemed rather listless at the time, probably due to the fact that they were either just getting over, or in the throes of, or just about to be in the throes of, dengue fever, a disease which saps men of their strength and leaves them listless and morose.

On a rainy Monday afternoon, a week after I arrived at Hankow, I hitchhiked by C-47 to Chekiang, where I sat cooling my heels till I finally caught a ride to Liangshan, an air base about fifty miles from *Wanhsien.* On the flight from Chekiang to Liangshan, soon after the take-off, over hilly terrain, the plane took a sudden drop, and the tops of the hills seemed suddenly too close. However, that was only routine. The pilot had developed this method to retract his landing gear because the mechanism was out of order.

Ichang. Most of the city was destroyed by repeated bombings and shellings. Only one small section of the city was left more or less intact. In this section about ten thousand people were still living, and half of that number were children. Not many of our former members were left in the city. Mr. Ts'ai, according to reports received later, had carried on faithfully. When we arrived at the rented chapel where he was living, we still found the church benches, the altar, and other equipment intact and showing signs that it had been used regularly. The mission com-

pound was in good condition. It had been occupied by the Japanese area commander, and was now being occupied without previous notice and without our permission by a Central Government general. We were allowed to look over the premises after some delay. The general's wife insisted that none of the furnishings were originally there when they had moved in.

Pastor Wei I Yun's family is still in Patung. In the meantime he is having difficulty finding a place to live. Food is very expensive in Ichang, which is probably due to the fact that the communications are not what they should be and that many civilians have returned, who are living all over the countryside in little villages and on farms near Ichang, waiting till they can arrange for buildings in the city itself.

Shasi. The city itself was hardly damaged. Evangelist Wei Chang Yung conducted services regularly, it seems, in what was left of the chapel. About twenty members seemed to have attended regularly. Many of the former members had left during the period of occupation.

The branch stations round about Shasi still have former members of our Church residing in them. At least, from various sectors, letters have arrived at Shasi and Ichang requesting that we send them a pastor.

Hankow. The city itself suffered several severe bombings, in which large sectors, especially among the concessions, were demolished. Our Christians seem to have been scattered quite thoroughly. Many of them had moved to Free China, and many others had moved to more or less distant villages. During the first week of our stay in Hankow, Pastor Wei got into contact with about ten families, and up till now with about twenty more.

The summer residences at Kuling seem still to be standing, but have been thoroughly looted.

The seminary compound is intact. When Pastor Wei T'ien Nien and I arrived, the Japanese had just moved out, and the Chinese civilians round about were beginning to loot the premises. However, we arrived in time to prevent any serious looting, so that all of the doors and windows are still intact. None of the original equipment is left. The Japanese, however, seemed to have made several minor contributions. We seemed to have acquired some extra steam radiators, Japanese style beds and mattresses, extra wiring, a quantity of barbed wire, three large brick air-raid shelters, and one small cement one. K. Voss

A Chapel for Kansas City Prison

The suggestion for a prison chapel at Wyandotte County Prison was made to the County Commission, of which Mr. Roy Wheat is chairman, by Pastor E. J. Mundinger of Our Saviour's and by City Missionary E. M. Roschke, after the two ministers had conferred with Judge Clark E. Tucker of the Probate Court. The suggestion was kindly received by the chairman of the Commission; and having heard the offer that the Lutheran Mission Association of Kansas City, Kans., of which Mr. John Houtmann of Grace Congregation is chairman, would provide the necessary plans and an estimate of the costs, the Commission graciously appropriated the necessary funds for the chapel, a little more than $2,000. Mr. Clifton Ramey of St. Paul's Congregation drew up a chaste sketch for the chapel, and soon a room on the fifth floor of the courthouse, about 30′×40′, was converted into a most worshipful chapel.

Every evidence of prison atmosphere was studiously avoided to provide a place for worship that would draw the worshipers to the throne of grace and forgiveness. The walls are painted a pale green. The floor is of asphalt tile in alternating green and black. The barred windows are concealed by Venetian blinds. Upon a raised platform is found an altar with a wood reredos bearing a large gold cross. A well-designed lectern and clergy chair make up the chancel furniture upon the raised platform.

This successful project is a tribute to the faithful work of City Missionary Roschke, who during his entire ministry in the various institutions of Kansas City, Kans., has each Tuesday evening held services in "the tanks" for the inmates of the county prison. It is also an evidence of the co-operative spirit of the chairman of the County Commission, Mr. Roy Wheat, the good taste and careful administration of Probate Judge Clark E. Tucker, and the concern of Sheriff Elsworth Edwards and Caretaker Parks. The chapel is a practical demonstration of how Church and State can work together in promoting their mutual interests for the welfare of the community. EDGAR J. MUNDINGER

MacArthur and the Japanese

(EDITORIAL NOTE: Gen. Douglas MacArthur today stands before the Japanese people in a new role, regarded more and more as the emancipator rather than the conqueror; Brig. Gen. Bonner Fellers, as interviewed by Oland D. Russell, Scripps-Howard staff writer, foresees great developments in the Orient as a result of this unparalleled occupation.)

The MacArthur program to develop in the Japanese a desire for individual liberties and a respect for fundamental human rights has not won all of them even now. But the holdouts represent a very small fraction of the population. They were the ones who would have preferred to see Japan's entire population destroyed rather than be defeated. They stand discredited today.

The school system has been reorganized to eliminate the teaching of militarism, along with the abolishment of state Shintoism, which coupled religion and ultranationalism. The new election law bans government interference in elections and gives the ballot to all Japanese over 20 — both men and women. The old law permitted only males 25 and over to vote. An estimated 21 million women thus will be able to go to the polls.

Our early promises are paying dividends. The Japanese remember the leaflets we dropped on them by the millions, assuring them of fair treatment.

Then the Japanese memory went back further. The people remembered the Christian missionaries and priests who had tried in earlier days to teach them a new way of life, stressing the rights, freedom, and dignity of the common man. Once those Christian precepts had attracted a great many Japanese, but because they were contrary to the militarists' objectives, such teachings had come under a virtual ban.

But upon reflection the pattern became clear. Because democracy itself is only an implementation of Christianity, the two were coupled in the minds of many Japanese.

It is perhaps no coincidence that there has been a great upsurge of Christianity in Japan as our occupation policies were worked out. Thousands of Japanese who previously had inwardly accepted Western religions now came out in the open to proclaim their adherence to Christian churches.

Japanese evangelists almost daily preached to thousands, and Christian churches drew overflowing crowds. Converts were made by the hundreds.

General MacArthur, whose spiritual faith is deep, views with favor this growing spiritual revolution.

The Japanese masses are beginning to look upon him not as a conqueror, but as an emancipator. They crowd about him by the hundreds when he goes out. They stand around buildings he will enter, just to see him.

These people — whose eyes are opening — are making no trouble for us. Ours is an occupation unprecedented! It may lead to great things in the Orient.

Lenten Meditation

Dearest Lord, as we behold Thee,
Bleeding, dying on the Tree,
In Thine hour of agony.
Thou wast slain for our redemption,
Thou hast borne sin's awful load,
Thou hast wrought for us salvation,
Thou hast brought us unto God.

As we gaze on Thee in wonder,
As we see Thy thorn-crowned head,
May we never cease to ponder
That for us Thy blood was shed.
'Twas our sin, our sin, that nailed Thee,
Blessed Lord, to Calv'ry's Cross,
And the crimson drops that stained Thee
Blotted out sin's fearful loss.

May Thy pains and death, dear Savior,
Work in us remorse o'er sin,
May with God-avowed behavior
We a holier life begin.
May we tell to ev'ry mortal
Of Thy great redeeming love,
Till we pass through heaven's portal
And extol Thy name above.

Neillsville, Wis. DOLORES SCHUMANN

Relief for the Suffering in Europe and Asia

They Are Dying Now

"If our people in the Missouri Synod actually knew the conditions as I have seen them, then we of the Missouri Synod would give a minimum of Twenty-Five Million Dollars to bring help to suffering, starving, and dying humanity." These words were spoken by Dr. Behnken with all the solemnity in his power in the meeting of the Board of Directors in which the need for an immediate relief collection in the Missouri Synod was being discussed.

Dr. Behnken by no means meant to imply that our goal in this Relief Collection is Twenty-Five Million Dollars. The Relief Committee at the direction of the Board of Directors is not setting any goal whatsoever. It is the firm conviction of the Board of Directors and the College of Presidents that our people, having been told the story of the need as it actually exists in its grim, stark reality, will give spontaneously. When we see that every dollar which is selfishly withheld by us will mean that some baby or boy or girl or man or woman will suffer a dollar's worth of hunger, then everyone will readily give his personal share in the "World-wide War Against Starvation."

The Half Has Not Been Told

It has been claimed that "people in Germany are not starving." Those who make these remarks have seen little of Germany. It is true that not everyone in Germany is starving. There are places where you may find a good breakfast, well-fed children, and well-clothed people, and even a beautiful home. But in section after section there is indescribable woe. Dr. Behnken tells of his visit with Dr. and Mrs. Willkomm, who are in their seventies and live in a portion of our bombed-out Zehlendorf Seminary. Dr. Willkomm turned to our President in a matter-of-fact way and said, "Very likely neither my wife nor I will survive the winter." *He was referring to the lack of food.*

What Others Say

President Harry Truman:

"More people face starvation in Europe and even actual death today than in any war year and perhaps more than in all the war years combined. The conscience of the American people will not permit their fellow men in other lands to suffer and die." The President's ban on the use of grain in the manufacture of alcoholic liquors and the call to the American people to share their dairy products and meats and vegetable oils and to eat "grain-colored bread" surely constitute a call upon our people to support him in "A World-wide War Against Mass Starvation in Europe."

The Rev. E. Swanstrom, a Catholic priest, returning from a five months' trip in Europe:

"If Americans could see, as I have seen, children and the aged literally dying on the streets from starvation in the large German cities, I am sure they would feel, as I did, that they come under the mantle of Christian charity."

Ed. Johnson, reporter for *P. M.* and the *Chicago Sun,* cabled some time ago from Germany:

"The infant mortality in Berlin is sixteen times as high today as it was in 1943."

Dr. Michelfelder, Lutheran representative of the World Council of Churches:

"Innocent children dead — loving arms of devoted mothers still encircle them in death — mangled remains of the aged, the infirm, and the sick — nameless children from three to five years old — swollen faces, distended stomachs — one is moved to hope that God may send an angel of mercy and deliver these miserable souls from their still more miserable bodies."

Bishop Otto Dibelius:

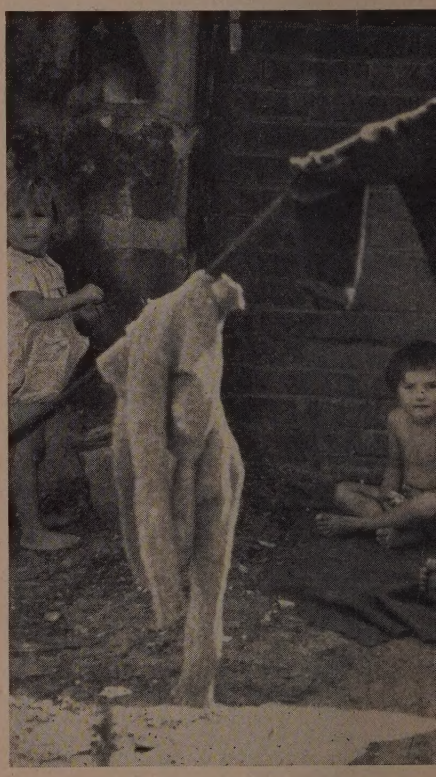
"The children born in Germany now average four pounds at birth, and in many districts the death rate is almost 100 per cent in the first year of life."

Dr. N. M. Ylvisaker, returning from a five-thousand-mile trip on the European Continent:

"No one can possibly imagine or make himself believe the extensiveness of the tragedy which envelops Europe today from the awful ravages of war — no one but the one who has seen it with his own eyes. And even he cannot believe what he sees. If one could visualize the combined effect of a Dante's Inferno, a Babylon, upon whose city God spoke an eternal judgment, a Sodom and Gomorrah, which are no more, and a Jerusalem, where one stone was not to be left upon another, one could begin to appreciate, in a measure, what has happened to numberless cities and villages of which one can speak today only in terms of rubble, ashes, dust, and debris. How helpless were our tears as we watched the endless procession: gray-haired, broken old men and women, disillusioned former German superfighters, wide-eyed children, some so small they ride on the tired shoulders of half-dead fathers and mothers, all of them loaded down with heavy packs of the miserable residue of earthly belongings."

The appeal of a group of fifty American Church leaders "in the name of Jesus Christ, our Savior, on behalf of Europe's starving children":

"Today's terrible conditions in Europe are reminiscent of the black death that depopulated Europe in the Middle Ages. Millions of children live in heatless, windowless homes, with leaking roofs. Many are open to the winter sky. These children are condemned to ever-gnawing hunger, stunted growth, tuberculosis, rickets, and immediate prostration and death. It is sickening to contemplate the grisly fact that in thousands of European homes



ACME PHOTO

"Postwar

where there are three or four children and only enough food procurable to feed one or two, the mothers must decide which of their children shall live and which shall die."

Does a Relief Offering Fit Our Local Program?

The Archbishop of Sweden has told the churches of Sweden that if they are planning any expenditure for their own churches while the churches of neighboring lands are struggling under losses inflicted by the war, it would be a denial of the basic principles of Christian brotherhood.

In spite of their own heavy losses, British churches are planning and

recommending a further cut in their already meager rations to aid the churches on the Continent of Europe.

The Northern Baptist *Missions* in its issue of February, 1946, says, "The lesson for American Christianity is plain; American churches ought not contemplate any building program other than emergency until they have met their Christian obligation toward aiding the churches in Europe and Asia." We do not believe that so drastic a sacrifice is necessary. Our people have been blessed so bounti-

Germany

fully in material things that we can do full justice to our congregational, District, and synodical program and can give generously to such special projects as high schools, KFUO, Valparaiso, the Lutheran Hour, Army and Navy work, and much-needed physical education buildings and also give sacrificially for the Relief Collection.

No group of people in the world has received greater blessings than the people of the Missouri Synod. If that is true, and we firmly believe that it is, then it is also true that no group of people in the world has a greater obligation to bring relief to suffering humanity than the people of the Missouri Synod.

What One Congregation Has Done

The action of Rev. Fred Kramer's congregation at Ellinwood, Kans., is an example of what the committee has in mind when it says that it does not contemplate "a high-powered" collection, but a spontaneous one.

"A week ago Sunday, when your appeal for a collection for European relief was read in my congregation, the congregation insisted on getting busy immediately to take up the offering. It was resolved that we should make our own publicity material and get it into all homes during the week and that then the offering should be taken up.

"This was done, and within one week from the time when your appeal was read the congregation collected $1,537 for European relief. Our congregation has 208 communicants.

"I thought I would send you this information, because the congregation was so emphatic that relief should be sent now, while it is so urgently needed." — Fred Kramer, Pastor.

What Are We Doing?

This program of relief refers only to the United States. In Canada negotiations are under way, and as soon as possible a relief collection of money and clothing by our Canadian brethren will be under way.

Our people will be told. And they will bring their offering. Since foodstuffs can be bought in bulk much cheaper than by individuals, we suggest the sending of money rather than food. Much more clothing and many more shoes, however, are needed and should be shipped as quickly as possible to:

LUTHERAN WORLD RELIEF, INC.
c/o Easton Processing and Storage Co.
North 13th Street and Bushkill Drive
EASTON, PENNSYLVANIA

By this date we hope to have 300 tons ready for ocean shipment. We are sending materials under License No. 595 of the President's War Relief Control Board.

With few exceptions our relief activities are under the direction of members directly affiliated with the Missouri Synod or of other Lutherans, such as Dr. Eugene Gerstenmaier of the *Deutsche Hilfswerk*, whom both Drs. Behnken and Meyer met personally and for whom they have the highest regard as a Lutheran and as a man of outstanding ability and integrity. (Dr. Gerstenmaier was one of the Lutheran ministers who had been thrown into a concentration camp by Hitler. He was on the verge of death by starvation when our American Army came in, and the first person who spoke to him after he had been roused back to consciousness was one of our own Missouri Synod chaplains.)

We have received word that $200,000 worth of relief has already reached Berlin and other needy places. 100,000 Catechisms are being printed in Germany. The orphanage project has already been started. Some broadcasting has been done in Germany. Negotiations have been concluded by the Lutheran Laymen's League for use of a high-powered transmitter which will cover France with weekly broadcasts. In the English and Spanish languages Radio Tangier will also broadcast weekly.

For WORLD Relief

We wish to stress the fact that this collection is for relief in all war-torn areas in Asia and Europe. At the present time our clothing and foodstuffs are being sent to Finland, Poland, Czechoslovakia, Hungary, Yugoslavia, and Germany. Negotiations are under way to get relief to China as quickly as possible. While we are not limiting our relief to Lutherans only, it is self-evident that special consideration is given to those of the household of faith.

When? As Soon As Possible! Now!

We are not recommending any definite Sunday. We do, however, suggest that if at all possible, the collection be made before Easter or on Easter Sunday. We know, of course, that there will be some congregations in which this suggestion will not be feasible, but, on the other hand, it is right now that the people of Europe and Asia are in direst need, and $10 given now will do as much good as $50 three or four months from now.

RELIEF COLLECTION COMMITTEE
PAUL SCHULZ, *Chairman*

As this goes to press, General Montgomery, head of British forces in Europe, flies to London, Herbert Hoover and other American leaders converge on Washington at the urgent call of President Truman and send out a plea to the American public for more food in the world-wide war against starvation.

Report of the Treasurer of Synod for the Fiscal Year 1945

OPERATING STATEMENT

Receipts From Districts

	Peace Thankoffering	Budget
1. Alberta and British Columbia	$ 20,072.58	$ 5,849.95
2. Argentina	—	150.00
3. Atlantic	95,746.20	94,510.08
4. Brazil	—	—
5. California and Nevada	57,207.88	10,978.08
6. Central	507,385.03	307,200.00
7. Central Illinois	159,449.41	115,524.40
8. Colorado	46,880.11	15,510.37
9. Eastern	136,813.31	62,454.19
10. English	203,542.02	114,766.02
11. Iowa East	106,653.56	42,214.17
12. Iowa West	243,113.21	107,866.33
13. Kansas	154,445.71	54,210.96
14. Manitoba and Saskatchewan	20,028.34	7,479.06
15. Michigan	508,936.78	316,610.03
16. Minnesota	308,113.36	182,734.41
17. Montana	17,810.47	4,718.36
18. North Dakota	70,867.97	18,804.21
19. Northern Illinois	397,413.23	260,181.22
20. Northern Nebraska	93,849.74	30,500.00
21. North Wisconsin	144,125.65	103,638.76
22. Oklahoma	36,925.38	12,405.65
23. Ontario	43,644.14	14,483.83
24. Oregon and Washington	109,645.55	24,180.24
25. South Dakota	61,390.70	11,370.28
26. Southeastern	62,280.49	25,092.99
27. Southern	58,679.60	15,057.36
28. Southern California	83,232.69	13,910.90
29. Southern Illinois	96,525.62	57,477.66
30. Southern Nebraska	113,599.29	36,620.94
31. South Wisconsin	212,371.63	151,786.85
32. Texas	83,016.31	36,676.91
33. Western	336,224.18	190,046.20
34. Total Receipts from Districts	$4,589,990.14	$2,445,010.41

Miscellaneous Receipts

35. L. L. L. Endowment Fund Earnings		79,832.16
36. Concordia Publishing House		135,000.00
37. Income from Investments	15,425.89	50,654.73
38. Sundry Sources	17,322.38	66,488.17
39. Total Receipts	$4,622,738.41	$2,776,985.47

Budget Disbursements

40. Deaf and Blind Missions		$ 54,900.00
41. Foreign Missions		376,928.56
42. Home Missions		245,039.57
43. Negro Missions in North America		77,228.98
44. Negro Missions in Africa		23,000.00
45. South American Missions		90,539.45
46. South American — Emergency		16,889.41
47. Wartime Mission and Conservation Fund:		
a. Mission Subsidies	$71,925.35	
b. Church Building Loans	13,500.00	
c. Work Among Prisoners of War	56,728.56	
d. Emergency Planning Council	20,608.93	
e. Total		162,762.84
48. Total for Missions		$1,047,288.81
49. Colleges and Seminaries:		
a. Operating Costs	$587,291.87	
b. Repairs	82,108.57	
c. Total for Educational Institutions		669,400.44
50. Support and Pensions:		
a. Support and Pensions	$401,136.17	
b. Pension Death Benefits	11,650.00	
c. Candidate Pension Subsidy	2,751.50	
d. Total Support and Pensions		415,537.67
51. Synodical Sundries		206,075.00
52. Total Budget Disbursements		$2,338,301.92

BUDGET RECAPITULATION

53. Total Budget Receipts (Line 39)	$2,776,985.47
54. Total Budget Disbursements (Line 52)	2,338,301.92
55. Surplus (Added to Contingent Reserve Fund)	$ 438,683.55

NOTES ON THE TREASURER'S REPORT

OPERATING STATEMENT

The paper shortage continues to impose stringent economy. Following the practice of recent years, this Treasurer's annual report is limited to two pages. That limitation imposes both brevity and restricted scope. Those interested in further details are encouraged to request them.

The Peace Thankoffering was the item of surpassing interest in 1945. A preliminary report of its receipts appeared recently. The first column above reflects the final results for the fiscal year 1945. To the gross receipts for the year of $4,622,738.41 must be added a balance of $2,193.24 remaining from 1944. The collection costs amounted to $118,201.70, making the net result to Synod of $4,506,729.95, as shown in item 38 of the balance sheet. The more than 1⅛ million dollars retained by the Districts are not included in these figures.

The budget receipts from Districts, shown in the second column above, record a gratifying increase over 1944. The actual gain was $108,991.46. But our disbursements for budgetary purposes also moved up very materially. Our total operating cost (line 52) was $192,113.21 above that of 1944. Fortunately our Miscellaneous Receipts — in part entirely unpredictable — were up $87,365.37, or the year would not have ended as favorably as it did.

The year 1945 will go down in history as the first one in which Synod — not including the Districts — spent more than $1,000,000 on Missions (see line 48). This was the result of increased costs and increased opportunities. Foreign Missions showed the greatest increase — over $51,000. Prisoners of War also cost considerably more. This latter item is being greatly reduced right now and may vanish entirely within the next few months.

The increased cost of living is reflected in the cost of our Colleges and Seminaries (line 49 a), in the support of our Veterans of the Cross (line 50 a), and, to a lesser degree, in our Synodical Sundries (line 51).

The year's budgetary operations resulted in a surplus, as shown on line 55. This is more than equal to last year's surplus of $434,834.93. The Board of Directors has transferred $300,000 of this surplus from the Contingent Reserve Fund (Balance Sheet, line 43) to the Synodical Building Fund (line 41) to help cover increased building costs which have developed since the Saginaw convention.

BALANCE SHEET

The balance sheet is submitted for thoughtful study. Groups A, B, F, and G again reflect the business of a going concern and Groups C, D, E, H, I, and J that of its trust business. The going concern took in much money during 1945 which it will not be asked to spend until 1946 or later. So, providently, it has invested most of its cash in short-term Government securities (line 2). Much of the cash (line 1) and some of the investments will presumably be used to finance requirements drawing against the Peace Thankoffering (line 38). $426,702.55 have already been spent for Relief and Reconstruction (line 11), and further heavy withdrawals are expected momentarily. Thus it is required of us that we keep these funds in a rather liquid state. Short-term Government securities provide the necessary liquidity.

The Army and Navy Commission still has a long and extensive task to perform. It is believed that the balances shown on lines 32 and 33 will not be sufficient to carry its activity to a successful conclusion.

The balance in the Church Extension Fund (line 35) has grown, because collections have continued good and new loans, because of existing building limitations, are relatively few.

BALANCE SHEET

January 31, 1946

ASSETS			LIABILITIES		
(A) CURRENT			**(F) CURRENT OBLIGATIONS — EXTERNAL**		
1. Cash	$ 979,218.03		$ 349,772.56		27. College and Seminary Deposits
2. Investments — General	6,539,540.00		179,890.87		28. Notes Payable
3. Amortization Account (Premiums)	585.94		55,641.04		29. Transitory Accounts
4. Advances to Colleges	2,965.42		479.30		30. Withholding Tax Table
5. Advances — Petty Cash and Sundry	4,024.35				
6. Total Current Assets		$ 7,526,333.74	$ 585,783.77		31. Total External Obligations
(B) PREPAID DISBURSEMENTS			**(G) CURRENT OBLIGATIONS — INTERNAL**		
7. Budgetary Operations	$ 50,753.02		$ 463,758.43		32. Army and Navy Commission
8. Collection Materials	1,992.01		235,000.00		33. Army and Navy Postwar Reserve
9. Motion Pictures	4,101.69		5.00		34. Centennial Thankoffering of 1947
10. Visual Education	3,291.42		793,727.89		35. Church Extension Fund
11. Postwar Relief and Reconstruction	426,702.55		133.71		36. Deaf Mission Building Fund
12. Residences — Professors' and President's	110,107.34		1,368.05		37. Foreign Mission Building Fund
			4,506,729.95		38. Peace Thankoffering
			34,586.96		39. Relief Funds — General
			17,302.66		40. Relief in Europe and Asia
			324,163.67		41. Synodical Building Funds
			10,122.30		42. Youth Fund
			150,588.88		43. Contingent Reserve Fund
			1,000,010.50		44. Postwar Reserve Fund
13. Total Prepaid Disbursements		596,948.03	7,537,498.00		45. Total Internal Obligations
(C) PENSION FUNDS			**(H) PENSION FUNDS**		
14. Investments	$3,413,194.00		$3,192,382.49		46. Pension Fund
15. Amortization Account (Premiums)	792.44		16,805.88		47. Annuity Reserves
16. Cash	79,322.56		45,337.27		48. Contingent Fund
			150,736.39		49. Retirement Reserves
			34,141.31		50. Reserve for Investment Depreciation
			24,085.39		51. Earnings — Deferred
			29,820.27		52. Earnings — Current
17. Total Pension Fund Assets		3,493,309.00	3,493,309.00		53. Total Pension Funds
(D) L. L. L. ENDOWMENT FUND			**(I) L. L. L. ENDOWMENT FUND**		
18. Investments	$2,861,516.00		$2,697,512.29		54. Endowment Fund
19. Amortization Account (Premiums)	4,733.93		84,861.24		55. Reserve for Investment Depreciation
20. Cash	200.07		84,076.47		56. Earnings — Deferred
21. Total Endowment Fund Assets		2,866,450.00	2,866,450.00		57. Total Endowment Funds
(E) SUNDRY TRUSTS			**(J) SUNDRY TRUSTS**		
22. Investments	$1,639,475.21		$ 337,691.74		58. Annuity Endowments
23. Amortization Account (Premiums)	2,410.93		13,508.50		59. Bequests — Pending Liquidation
24. Bequest Investment Suspense	27.00		975,346.51		60. Legacies
25. Cash	16,038.78		235,645.10		61. Permanent Support Fund
			54,947.94		62. Reserve for Investment Depreciation
			23,862.20		63. Earnings — Deferred
			16,949.93		64. Earnings — Current
26. Total Sundry Trust Fund Assets		1,657,951.92	1,657,951.92		65. Total Sundry Trusts
		$16,140,992.69	$16,140,992.69		

Synod's trust business constantly increases in volume. The aggregate of the assets — Groups C, D, E increased almost $1,000,000 during the year 1945 to a total of more than $8,000,000. Synod's Board of Trustees gives conscientious, conservative, intelligent attention to the investment of these funds, and we know that the present market value of the securities is very substantially above the book values set down in lines 14, 18, and 22.

The Pension Fund is now Synod's largest trust account — Groups C and H. Over 5,200 pastors and teachers have enrolled. The assets grew during the year by $830,046.65. This growth assures stability and should be an encouragement for the few who have not yet joined the Pension Fund.

The L. L. L. Endowment Fund continues on its normal course. Its earnings indicate a slightly upward trend, so that during 1945 $79,832.16 could be turned over to Synod's Board of Support Account (see operating statement, line 35).

This was a rather average year for Sundry Trusts — Groups E and J. Annuity Endowments increased by $48,500.02. We continue to have inquiries from interested persons who desire to assure a lifetime annuity for themselves. Our rates are liberal, and the cause the most worthy. Correspondence is invited.

February 26, 1946 W. H. SCHLUETER, *Treasurer*

CERTIFICATE OF AUDIT

Having examined the books and records of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the fiscal year ended January 31, 1946, I hereby certify that in my opinion the Synodical Treasurer's report, covering the financial transactions for the period named, as published in the present issues of the LUTHERANER and the LUTHERAN WITNESS, truly reflects the books as well as the financial condition of Synod.

The receipts by Synod from the District Treasurers were verified directly, and the budget disbursements to the Colleges and Sundry Boards either have been, or will be, traced to and through the respective departments.

The net result of the year's financial operations was a surplus of $438,683.55. Synod continues to owe $179,890.87 on non-interest-bearing "Notes Payable," as an accommodation to members of Synod who prefer Synod as a depository.

St. Louis, Mo., February 26, 1946 A. W. HUGE, *Synodical Auditor*

Lent and Christian Education

David, the sweet singer of Israel, standing in prophecy under the Cross, a thousand years before the actual events took place on Golgotha, portrayed not only the sufferings of the Messiah, but also the triumph of the Savior and the meaning of these events for Christian education.

In the Twenty-second Psalm we have David's description of Jesus' suffering on Calvary. The Psalm opens with that heart-rending cry of the forsakenness which the Son of God Himself used in the darkest hour on the Cross: "My God, My God, why hast Thou forsaken Me?" It tells of the taunts of the pitiless mob under the Cross. It speaks of the physical torture which the Christ endured, even of the agonizing thirst that was His. It refers to His pierced hands and feet. Yes, it also mentions the parting of the garments.

Then comes an abrupt change in the prophecy. Instead of the cry of torture, we hear a paean of praise. Instead of the reproaches of the unbelievers, we hear the worship of the faithful. From the uttermost parts of the earth come the representatives of the kindreds of the nations to bring their homage before Him whose is the kingdom, the Governor among the nations. The rich and the poor, the great and the small, acknowledge Him who was forsaken on the Cross. A seed, a holy generation, serves Him, coming to tell unborn generations that "It is finished," the work of salvation has been completed.

Venantius Fortunatus, the sixth-century poet, in his classic hymn "Vexilla Regis" (*The Lutheran Hymnal*, No. 168), has caught the meaning of the Twenty-Second Psalm:

> Fulfilled is all that David told
> In true prophetic song of old;
> Amidst the nations, God, saith he,
> Hath reigned and triumphed from the Tree.

To proclaim this triumph is the task of the Church, as it is the function of Christian education — elementary, secondary, higher. "I will declare Thy name unto My brethren," says the victorious Christ; "in the midst of the congregation will I praise Thee." Those for whom He died are His, His sheep, His people, His seed. Therefore He exhorts them: "Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel." That righteousness which He won is to be told to those following in succeediing generations. "They shall come and shall declare His righteousness unto a people that shall be born, that He hath done this."

Does not this remind us of the words of Asaph: "That the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God and not forget the works of God?"

Chicago CARL S. MEYER

From a Pocket Notebook

We have done some additions on the tables distributed at the Detroit Conference for Home Missions, and we find that in our Synod 2,179 churches and preaching stations confirmed 0 adults, 2,140 confirmed 10 adults or less, and only 44 confirmed more than 20 adults in 1944. The Rev. E. T. Bernthal remarked that these figures do not necessarily indicate lack of diligence or devotion of the respective pastor. Viewed as a whole, the figures bear a mighty lesson. . . . In Baltimore the Rev. W. G. Polack, Jr., reports that Redeemer Church has been open for a War Nursing School once a week from 7:00 A. M. to 7:00 P. M. . . . Heard at St. Bartholomew's, New York (Episcopal): "No other church gives such power to its laymen. They have the deciding voice in every action of the church. They determine who shall be Bishop." The rector should have added that no church does less than the Episcopal to fit its laymen for the use of these privileges. . . . In Detroit the Lutheran Service Federation reports a year of outstanding activities. No less than 42 institutions in city and county, with about 40,000 inmates, were served. The Rev. Werner Kuntz is Executive Secretary. . . . We had thought the old "You Can't Sue a Skunk" type of sermon topics had become obsolete, when we read in a Waco paper the announcement of a Methodist preacher featuring themes like "Bathing Suits, Shorts, and Sun-Back Dresses, a Short Subject." What his themes lack in dignity the preacher makes up in self-confidence. His advertisements end with the appeal: "Hear the most talked about preacher in Waco!" . . . The Rev. Elmer E. Maschoff of Ashland, Ky., believes that St. Paul's Church was among the first to supply its pastor with a complete dictaphone set (early in 1944). . . . The Rev. Erwin Kurth of Fort Wayne has contributed to the notable short tracts published by our Army and Navy Commission an extremely well-written discussion of *Purity of Thought*. G.

"It Is Written"

Matt. 4:3-10

"If Thou be Christ, why hunger now?
These very stones could be Thy bread."
Thus spake the Tempter, but our Lord
Rebuked him: "Hast thou never read
This sentence written in God's Word,
'Ye shall not live alone by bread'?"

"If Thou be Christ, cast Thyself down,
For angels all Thy footsteps guard."
Unwavering He makes reply,
His weapon still God's holy Word,
"Get thee behind Me, Satan," for
"*Thou* shalt not tempt *Thy* God, the Lord."

"If Thou be Christ, give us a sign,"
The doubting Pharisees now cry;
"Show us some miracle that we
May know Thou camest from on high."
"The prophecy of Jonah, true,
Shall be your sign," was His reply.

"If Thou be Christ, then save Thyself."
Once more the Tempter comes to Thee
Through mocking lips that taunt and jeer
Around the Cross on Calvary.
Once more we hear that taunting phrase
That all Thy life has followed Thee.

A thousand thanks to Thee, dear Lord
That thou the Tempter didst withstand.
Help us, when world and Satan jeer,
Firm on Thy holy Word to stand,
That we, when all life's trials are o'er
May reign with Thee at God's right hand.

GERTRUDE WARTCHOW

Chaplain to Serve in London

Chaplain
M. F. Pollex
Canadian Army

Canadian Chaplain Maynard F. Pollex, former pastor of St. John's Lutheran Church, Wartburg, Ontario, at present serving as chaplain at No. 1 Canadian Repatriation Depot, has been extended a call to the Luther-Tyndale Memorial and Holy Trinity Churches in Kentish Town, a suburb of London, England. Chaplain Pollex has consented to serve for one year, while Pastor Samuel Janzow is absent on a year's leave. CORR.

Rev. A. G. Webbeking

The Rev. A. G. Webbeking was born May 7, 1895, near Waterloo, Iowa, fifth in a family of nine children, of Mr. and Mrs. Herman Webbeking. He received his elementary education in a rural school and the parish school of Immanuel Congregation, Waterloo. In the fall of 1911 he entered Concordia Seminary, Springfield, Ill., to prepare himself for the holy ministry. As ministerial student he did supply work for one year at Lyons, Tex. Doing supply work a second year, he served Zion Congregation of El Paso, Tex., and three preaching stations in New Mexico, besides serving as camp pastor to soldiers at Fort Bliss, Tex., and Columbus and Deming, N. Mex.

Following his graduation from the Springfield Seminary in June, 1919, he served Trinity Congregation of Waltham and St. John's Congregation of Sargeant, Minn., to July, 1924; St. Peter's, Westgate, Iowa, from August, 1924, to November, 1930; Immanuel Congregation, Orange, California, from December, 1930, to January, 1946. Since February of this year he is serving the Southern California District as full-time Mission and Stewardship Counselor.

Rev. A. G. Webbeking

During his years in the active ministry Pastor Webbeking also rendered considerable service to the church at large: in the Iowa District as member of the Young People's Board; in the Southern California District as member of the Walther League Executive Board, as execu-

tive secretary of the District Mission Board, as secretary of the Laymen's Mission Board, as secretary of the District Board of Support, as Visitor of the Orange Circuit, and, from June, 1939, to June, 1945, as general chairman of the District Mission Board.

On July 7, 1921, Rev. Webbeking was united in marriage with Miss Augusta Fahrenkamp of El Paso, Tex. The union has been blessed with four children, Albert, Helen, Robert, and Evelyn.

Altamont, Illinois, Churches Observe Luther Anniversary

The 400th anniversary of Luther's death was commemorated in a historic memorial service, in which Lutherans of Altamont, Ill., joined on Sunday evening, Feb. 17.

The spacious gymnasium of the Altamont Community High School was converted into a large auditorium to seat the largest gathering of Lutherans in Altamont since the 1917 Reformation Jubilee. The Rev. Edward Fleer of East St. Louis, Ill., addressed the attentive and reverent gathering, pointing out in a review of the work of "Luther the Liberator" the many blessings in the various spheres of private and public life coming to both Lutherans and non-Lutherans as a direct result of the Reformation.

To the sacred sounds of Lutheran choral music by the Bethlehem Band, a delegation of men from the four Altamont congregations placed a wreath at the foot of a pedestal bearing a bust of Luther, while an appropriate sentence of dedication was spoken by the liturgist of the evening, the Rev. M. J. Naumann of Immanuel Church.

In the service the hymns of Luther were sung as only a Lutheran assembly can sing them. Just as on the day Luther was laid to rest in the Castle Church at Wittenberg, the opening hymn was "From Depths of Woe I Cry to Thee." A special feature was the solemn dialog between a children's choir and a mixed choir, directed by Mr. E. Rotermund, teacher of Immanuel School, which brought Simon Dach's "Oh, How Blest Are Ye Whose Toils Are Ended." Under the direction of Mr. W. Flachsbart, of the same school, a speaking choir of children of the participating congregations underscored the sermon by a recitation of the explanation of the Second Article of the Creed according to Luther. The Bethlehem Band, which accompanied the singing, was directed by Miss Eleanore Van Dre of Bethlehem, Ill.

The pastors of the Altamont congregations and visiting pastors had preceded the delegation, bearing the large wreath, and took their places on the stage of the auditorium, which had been transformed into a sanctuary by simple and fitting decorations. Pastors of the congregations which had planned the observance by a joint committee are: The Rev. M. J. Naumann of Immanuel Church; the Rev. F. L. Mahnken of Bethlehem Church; the Rev. John Bohlmann of St. Paul's Church at Blue Point; the Rev. K. C. Weinrich of Zion Church. Visiting pastors were: the Rev. G. Lueck, Visitor of the Effingham Circuit; the Rev. H. E. Zimmermann of Effingham; the Rev. M. Freche of Tuscola; the Rev. H. Duever of Sigel; the Rev. G. Malling of Shobonier; the Rev. L. Wolf of Salem; the Rev. J. Hartmeister of Altamont.

Delegates, Brazilian District Convention

Members of the delegation placing the wreath were: Frank Brauer of Immanuel; Adolf Hoffmeister of Bethlehem; Charles Haker of St. Paul's; Frank Kirchoff of Zion.

M. J. NAUMANN

(EDITORIAL NOTE: Limitations of space prevent the printing of the many reports of observances of the Luther Anniversary. We have given space to the above as an encouragement to our many small-town congregations to make the most of available opportunities in the way of dignified, effective publicity. The population of Altamont, Ill., is about 1,200.)

Pastors at Luther Memorial Service, Altamont, Ill., Feb. 17, 1946

L. to r.: Pastors G. Malling, M. Freche, H. Duever, J. Bohlmann, F. L. Mahnken, M. J. Naumann, G. Lueck, H. Zimmermann, K. C. Weinrich

Brazilian District Convention

On the afternoon of Jan. 20, 1946, Dean Paul Schelp, representing Dr. J. W. Behnken, opened our convention in the chapel of Seminario Concordia in Porto Alegre with a sermon on Acts 17:6: "These that have turned the world upside down have come hither also." "We do want to disturb the world, or turn it upside down, by showing men their sinful condition and leading them to Christ."

In the evening service Prof. Louis Rehfeldt, an alumnus of Springfield, was given the honorary degree of D. D. by his alma mater. Pastor Werner Wadewitz spoke on 2 Cor. 3:5: "Our sufficiency is of God."

President Hasse reported the opening of many new doors in Brazil and the lack of laborers to enter into them.

Only five pastors and two teachers could be added to our lists. Pastor Winkler had to return to the States for good; Pastor Wm. Otten is on furlough.

The papers presented were on "Prayer," by Pastor Emilio Schmidt; on "Confession and Absolution," by Pastor Wadewitz; "Things Alien to the Ministry," by Dr. Rehfeldt; "Social Activities of the Church," by Prof. Kunstmann; and Pastor Paul Evers pleaded for reinstatement of family devotions.

Dean Schelp gave a report on the work of our Synod among the enlisted men and the prisoners of war, the wonders wrought among the Ibibios in Africa, the plight of our brethren in Germany and elsewhere; also that our Synod had already spent over $7,000 in an attempt to free Pastors Heine and Beck from their unjust imprisonment in Santa Maria.

A thankoffering is to be gathered throughout the District for our poor German brethren and for the erection of chapels in Brazil.

We broadcast the Gospel from stations in Rio and Porto Alegre, and only lack of funds prevents expansion of this work.

A Portuguese hymnbook is in preparation, and about 300 Lutheran hymns have been translated. Pending the completion of this work, we must use a simple brochure. A new translation of the Bible into Portuguese is to replace the present unsatisfactory version.

GEORGE J. MUELLER
Rolante, Brazil

Station KFUO During 1945

In the past year radio station KFUO again experienced God's blessing upon our Church's effort to bring the Gospel of Christ over the air to a large audience. No restrictions of any kind hampered the Station in its religious work, and, true to the purpose for which KFUO was founded, a large proportion of the daily programs aimed at bringing the bread of life to the people of our age. As in former years, the week's schedule of broadcasts began with the early and late Sunday morning services of Pilgrim Lutheran Church of St. Louis, the Revs. A. Doerffler and E. Kieninger, pastors. Programs of a devotional nature found their regular place during the week in the early morning hours, at noon, and before signing off in the evening. At other points in the daily schedule Bible study and the doctrines of the Lutheran Church were prominently featured. The various groups in the Station's audience were kept in mind, and the religious programs were so designed as to appeal to, and meet, the needs of children, young people, and adults. To the shut-ins also special programs sought to bring comfort, consolation, and hope to aid them in bearing their cross with Christian patience. In all these religious broadcasts our clergy of St. Louis and the surrounding territory gave its service gladly and effectively. Another regular feature were the morning devotions conducted by our Concordia Seminary. This popular program was broadcast throughout the year when the Seminary was in session.

The religious programs were supplemented by periods in which sacred music was featured. To acquaint the listeners with the hymnody of our Church has always loomed large as one of the prime objectives of the Station. Individuals as well as larger groups contributed much time and effort to make these programs conform with the high standard which the Station seeks to maintain. Children's choirs, too, made a fine showing as

their voices were heard over the air in praise and thanks to God.

Government regulations make it necessary to offer also secular programs, and KFUO sought to meet this requirement with dignity in a wide variety of offerings. The news was broadcast daily at intervals, carefully selected musical and literary programs were put on the air for their cultural value, agricultural information supplied by the Federal Government was disseminated, and local civic projects were given prominence. In all these programs, in which the material came from many sources and to which individuals and groups outside of our own Church made highly appreciated contributions, the fact that KFUO is a Christian broadcasting station was always kept in mind.

To all who took an interested part in KFUO's work the Station owes a debt of gratitude.

The Station was fortunate in having a well-organized and faithful staff of regular employees who were conscious of the obligations which rested upon them and performed their various tasks accordingly.

Among the changes in the Station's staff during the past year should be mentioned the fact that Mr. Carl Meyer, dynamic and versatile chief engineer of KFUO for many years, severed his connection to accept a position with a Chicago firm. A successor was immediately available in the person of Mr. Albert Wiese, formerly assistant engineer for several years, who is thoroughly familiar with the complicated equipment.

While Mr. Meyer's leaving occasioned regret, it was a day of rejoicing when the Station Director, the Rev. H. H. Hohenstein, rounded out twenty years of service. He had seen the Station grow from infancy to its present proportions, and it was largely due to his vision and unflinching faith in the future of KFUO as a mission agency of first magnitude that the Station made such phenomenal progress.

The year 1945 posed its problems for KFUO. Its broadcasting period was still restricted to daytime only and could therefore not make use of some of the best hours for reaching its audience. To extend the usefulness of the Station the problem of securing permission for full day-and-night operation was given much consideration. Greater power, too, beyond the present 5,000 watts is something which would permit the Station to reach out farther and add thousands to its listeners. The installation of FM broadcasting facilities was planned, but could not be carried out as yet. A religious transcription service for stations willing to make use of it has already been decided upon, but the lack of recording devices has so far stood in the way of the project.

During the year Station KFUO enjoyed loyal support by its listeners as well as by its friends beyond the Station's reach. To all these KFUO expresses its heartfelt thanks and again asks for their prayers and the gifts of their hands so that the Station in 1946 may go forward in rendering ever wider service in the Kingdom.

G. V. S.

Letters from Readers

CHURCH ATTENDANCE

The sad, and I dare say alarming, lack of church attendance has been known by our pastors for a long time; many laymen, too, have known this fact; the writer of these few lines was well aware of this sad condition, which is general, and what are we doing about it? We think of the weak, the careless, the indifferent, and the perplexed in the many congregations in Synod who need special and individual care of souls, not to mention the many hundreds who take no interest in their church and the upbuilding of God's kingdom.

What is the reason for this laxity of

church attendance? Are the majority of our members mere nominal Christians?

If our church attendance would keep in step with the progress made in the field of finances, our budgets would be made much easier, and our effort in the field of *missions* and saving of sin-lost souls could be more intensified, which, after all, is the primary business of the local church and the church at large. *Let us rise up and build* and make our budget in church attendance, and the financial budget will be made easily.

Aurora, Ill. W. G. KUEFFNER

CENSORSHIP

The booklet *Prayer Fellowship,* by one of your editors, is just what is needed for a restudy of this subject. Here is a trumpet that has a clear sound. One begins to see the two extremes to be avoided. Two questions: 1) You would not limit the term "unionism" to that of Open Communion? 2) Does the paper represent the opinion of the author or that of others — conference? faculty? C. B.

(Answer to 1. That is the fundamental meaning, not the only one. 2. The conference on Sept. 25 endorsed by resolution the position taken that certain texts often used against joint prayers with other Lutherans do not really apply to the case. It also approved of the participation in the V-E Day program which called forth the conference. Motion was made to make the paper available "to all brethren." When mimeographing was mentioned, the author declined to release it for such a purpose but would offer it, if this were desired, to C. P. H. He was reminded by a member of the Literature Board that this would require faculty censorship. Others encouraged the distribution through Concordia "so that other conferences might receive it." The vote was then taken "to make the paper available to all brethren." Usually one member of the faculty is appointed censor. The author asked for three, and thus it was done. What is essential is not what a conference or what a faculty does. Use your Lutheran freedom to judge all things by the Scripture. — G.)

KEEPING THE RECORDS STRAIGHT

Three or four letters have reached us in recent months asking us to "harmonize" our stand on what is necessary for church fellowship with earlier expressions. By a strange coincidence these four (or is it five?) inquirers mention a WITNESS article of 1918, an article in the *Concordia Theological Monthly* of 1931, and our little essay *Problems of Lutheran Union* (1935) as possibly in need of clarification.

As for our article on "Unionism," 1918, we stand by every word of it. Every syllable expresses our present convictions.

The *Concordia Theological Monthly* article treats unionism of Lutheran bodies with the Reformed sects and nothing else. We stand by every word. Our readers know how often we have recorded the fraternizing, *e. g.,* of United Lutheran Church ministers with the sects as one of the chief obstacles of union.

And where the conditions today are the same as in 1935, the judgments expressed in *Problems of Lutheran Union* apply today.* But 20 years ago we warned against the Boy Scouts as a unionistic organization, today we don't. Why not? Because we have changed? No, because the Boy Scouts have changed. Anyone who cannot see the change documented by official Lutheran resolutions since 1935 has no right to instruct others. Where there is opposition to the true doctrine we apply the same texts as in the past against uniting with such. See *Prayer Fellowship,* page 4: "The command not to have fellowship certainly applies to all and every kind of errors consistently defended." How can the principle of exclusion expressed in Romans 16:17 be stated with greater force and clearness?

After all, is it fair to raise against editors charges that should be raised against Synod, which adopted these resolutions about non-fundamentals (*Proc.,* 1938, pages 229 to 232), whereas we only defend them? Or why not assail the Southern Nebraska District, which in 1939 examined and approved of the resolutions referred to? Or the conventions of 1941 and 1944, which refused to rescind them?

The argument as to what Dr. Walther meant by *"fundamentale Einigkeit"* belongs here. The answer is found in *Toward Lutheran Union* by Kretzmann and Graebner, pages 76 and 77, not overlooking pages 42 and 57 nor Hoenecke as quoted page 129 f. Anyone reading these statements, clear as the noonday sun, will not trouble us any longer nor permit himself to be troubled. G.

* The insistence of the Lutheran Free Church (Norwegian) and of its organ *Folkebladet* on unionistic fellowships with the sects, and denial of verbal inspiration, are as objectionable today, in 1946, as they have ever been.

THE CARDINALS

I wish to thank you for the article "The Pope Appoints New Cardinals," LUTHERAN WITNESS, Jan. 29, 1946. It is splendid and gives me just the information I wanted. In fact, I had read an article on the new cardinals in the local Catholic paper that wasn't nearly so fine and clear cut as yours.

Pensacola, Fla. ANNA E. HAMILTON

WE SERVE INTER-VARSITY

This evening I attended a meeting of the Inter-Varsity Christian Fellowship (an international organization). Imagine my joy to find the feature of the evening was a Missouri Synod film — "The Power of God." The gathering was so thrilled that a special hymn was sung in dedication of the picture, and also a fine Christian prayer was uttered by the leader of the group.

All this from a *non-Lutheran organization!*

W. J. BIEHL
Iowa City, Iowa University of Iowa

LAY MISSIONARIES FOR JAPAN

It is Sunday morning, and I have stayed at home from church in order to nurse a cold. I have just finished reading the LUTHERAN WITNESS of January 29 and was particularly impressed by a letter, printed on page 41, headed "They Want a Christian Japan" and written by a marine, Donald Epp.

It occurred to me that such letters may present an opportunity for interested members or groups within our Synod to do a little private relief work and some long-distance missionary work. Is there anything to prevent the mailing addresses of such Lutherans in the service from being either printed or supplied to such individuals or groups so that boxes of necessary items for the people he mentions could be sent him? I realize, of course, that there would be difficulties involved. But I am prompted in asking by a need within one of the young people's organizations in my church to spread out a bit in their interests. As a matter of fact, I feel that a project of this sort might be an excellent stimulus for our Sunday school as well.

If it is at all possible for such an undertaking to be attempted, I would appreciate very much your letting me know, since we are contemplating a Parent-Teachers Night for our Sunday school in the near future, and I am sure many others besides myself are at present irked by the indifferent measures by which relief is being administered in the war areas. Contact with a "lay missionary" or a chaplain in this way might answer many needs at home as well as abroad.

Buffalo, N. Y. ELSIE M. HUEBNER

WE AND THE PUBLIC

We seem to have been stymied by the clever and overwhelming publicity program that has thrust the entire hocus-pocus of the Roman Catholic hierarchy before a long-suffering public. (Perhaps the public doesn't suffer. It is the same public that loves a circus.)

Now, please believe me, I have nothing against John Cardinal Glennon; nor do I hate smooth, foxy Spellman. Live and let live, that's my motto! If the Roman Catholic people like to bow and scrape before these so-called princes of the Church; if they enjoy kissing their hands, that is their business. It doesn't upset me too much that they refer to Pius as "Holy Father," when he is merely the president of the corporation. (Did you ever stop to think that the machinations and deviltry of the Vatican are surrounded by so much secrecy that *no one* knows what they are up to?)

But, my complaint is that we Lutherans have not so much as a stick of publicity in the papers to counteract all of this. I do not believe that we should manufacture news or resort to the spectacular (Lutheran flagpole sitter, for example) in order to get before the public. Is it enough, however, that we do nothing in the belief that the people will hear about us someday and find out that we are pretty decent folk after all?

What shall we do? I don't know. What I do know, however, is that the best minds of our Church ought to meet to devise ways and means of combating the Roman Catholic menace that is slowly, inexorably, like lava, creeping in upon us.

Chester, Ill. H. C. SCHRECK

(EDITORIAL NOTE: A Church that cannot unite its forces for presenting the common interest of Lutheranism to the public has no one but itself to blame if others get the publicity.)

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Franz Ludwig Brasch, pastor em. (d. Sept. 14, 1945), son of Ludwig and Johanna Hass Brasch, born near Pembroke, Ont., May 21, 1872, began his studies for the ministry in Springfield, Ill., in 1889, served as a vicar in New Boston, Mich., and as a pastor at Brewster, Ewington Township, Heron Lake, Dundee, Fulda-

Iona (22½ years), and Bartlett Township, Minn. He retired in 1933 and lived near Hewitt and later at Bertha, Minn. In 1896 he married Ida Marie Knoepp. Of their eight children seven and the widow survive him. Funeral services were conducted at Bertha, Minn., the Rev. P. J. Affeldt and the undersigned officiating.

G. ESCHENBACHER

The Rev. F. A. Mehl, pastor em. (d. Jan. 31, 1946), born at Black Jack, Mo., Dec. 4, 1872, having prepared at Fort Wayne, was graduated from the St. Louis Seminary in 1897. His first charge was Blackburn, Mo. He served St. Paul's Church at St. Joseph, Mo, 1906—1910, and the church at Sylvan Grove, Kans., 1910—1939. Since then he lived in retirement at Concordia, Mo. In 1900 he married Elizabeth Deterding of Alma, Mo. Seven sons and three daughters were born to them. The youngest son, William, died while a student at Valparaiso University. The others, together with his wife and eleven grandchildren, survive him. Three of his sons followed him into the ministry, serving Church and State in the late war: Paul, of Chicago, executive secretary of the Army and Navy Commission, Lambert of Grand Forks, N. Dak., chaplain in the European theater, and Clemens of Wimbledon, N. Dak., for a time in charge of the service center at Santa Ana, Calif. One daughter is the wife of Teacher Walter Mueller of Kansas City, Kans. The Rev. T. J. Mehl, a brother, and the Rev. Carl, a nephew, live at Denver.

The departed served the Kansas District as vice-president, as chairman of a pastoral conference, and Synod on its Board for Foreign Missions and on the Electoral College of St. Paul's College at Concordia.

At the funeral service on Feb. 4, the Rev. O. E. Heilman preached on Mark 7:37, and the Revs. J. Viets, H. Nothnagel, L. C. Hermerding, and H. C. Harting spoke in behalf of conferences and synodical Districts. Interment was at Concordia, Mo.

OSCAR HEILMAN

Paul Gerhardt Moerbe (d. Jan. 10, 1946), born at Fedor, Tex., Oct. 8, 1886, was graduated from Concordia Teachers College, Seward, Nebr., in June, 1909, whereupon he immediately accepted the call of Zion Congregation at New Orleans, La. With the exception of a few weeks, Teacher Moerbe served Zion School and Congregation uninterruptedly since his installation. His Savior took him in death only a few hours after he had dismissed his classes at the end of a school day. He was graduated from Tulane University in 1909 with the degree of Bachelor of Arts and received a certificate of graduation from Soullé College of New Orleans a few years later. Surviving him are his widow, Marie, nee Johaness, two brothers, and two sisters. The funeral was conducted at Zion Church, New Orleans, on Jan. 12, when the undersigned preached the sermon on Rev. 14:13. Before the remains were intered at Fedor, the Rev. A. Michalk delivered funeral addresses in German and English on Heb. 13:14 and Luke 2:29, 30.

ALBERT H. BESALSKI

DEATH NOTICE

The Rev. L. Stuebe of Strasburg, Ill., died at the hospital in Shelbyville, Ill., at 4 A.M. March 3, 1946. Burial was from St. Paul's Church, Strasburg, March 6.

EMIL C. WEGEHAUPT

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Our Risen Savior. A Children's Easter Service. By G. A. Korntheuer. Concordia Publishing House, St. Louis, Mo. 16 pages. 6 cents per copy; dozen, 60 cents; 100, $4.00.

This pamphlet contains hymns, recitations, and order of service. The print is clear, the illustration upon the cover is beautiful, and the make-up in general is most appropriate. S.

As the Small Rain. By Bob Jones, Jr. Zondervan Publishing House, Grand Rapids, Mich. 190 pages, 5¼×7¾. $1.50.

These ninety-eight brief, Christ-centered messages, selected from articles which appeared in a syndicated newspaper column, offer excellent spiritual reading through a fresh, unconventional manner of expression. Suitable hymns and poems conclude each article. For pastors: material for sermons, illustrations, vesper talks, radio addresses. For all: faith-strengthening reading. VICTOR HERRMANN.

The Presence. An Approach to the Holy Communion. By the Rev. B. von Schenk. 189 pages, 5×7½. Ernst Kaufmann, Inc., New York. $2.00.

A healthy church body cultivates scholarship, and where scholarship concentrates on certain issues of doctrine or church life, we note the development of trends. The liturgical movement is such a trend. In the Missouri Synod it was identified for a while with the Society of St. James, which has fostered the study of Lutheran liturgy particularly and has urged the return to a more elaborate liturgical service. In the book before us we have an effort to lead our people into a new valuation of the Sacrament of the Altar. The aspects here are no longer liturgical but doctrinal and practical. Movements when they gather strength are bound to pass through a transition stage until that which is truly valuable stands forth and becomes part of the church life. Pastor von Schenk's *The Presence* is a product of this transition period, and it is possible for one standing outside the liturgical movement to tell what is of permanent worth and what parts will go into the discard. Certainly any effort to produce a truly devotional attitude and deeper appreciation of the Sacrament should be welcome. There are aspects in the doctrine of the Lord's Supper here set forth that need emphasis. And there are positions here taken which go beyond the Scriptural concept of the Sacrament. Throughout the Real Presence is described as something that is manifested aside and apart from the eating and drinking which is part of the Sacramental act. We do not say that Jesus Christ "lies on the altar." We say that the communicant *receives* with and under the bread and wine Christ's true body and blood. In the second place, we do not believe that the Sacrament produces union and fellowship. It strengthens our unity in Christ and with the brethren, but does not create it as an effect separate from the preaching of the Gospel. On the contrary, it is a testimony and token of fellowship, so that only those can properly commune who hold and profess the same teachings. There is a mystical strain that runs through the book. It assumes that there is a union between the believers and Christ which receives some essential elements through the Lord's Supper which it lacks otherwise in the regenerated life. These false viewpoints are prominent in some of the finest chapters of the book, while the doctrine that the Lord's Supper is a means of grace is in a strange eclipse.

The liturgical movement needs the strong balance wheel of old-fashioned dogmatics in order to keep it from straying into paths where romanticism and mysticism play hob with the Lutheran viewpoint. This is a book which will provoke much discussion. It is a challenging, provocative book, in more than one respect stimulating and refreshing. The critical reader will not permit the merits of the book, and they are outstanding, to obscure his sight to the viewpoints here expressed that are at variance with a presentation strictly limited by Scripture. G.

Music

Reviewed by Walter Buszin

MIXED VOICES

Noble Cain has prepared an excellent series of works of the old masters, which we recommend to the conductors of our more advanced choirs. Unfortunately the texts are all Latin. We recommend particularly Hans Leo Hassler's **Beata Es Virgo** (SATTBB; No. 84234) and Palestrina's **Loquebantur Variis Linguis** (SATB No. 84232), both of which are based on Biblical texts. Price, 16 cents each. Carl F. Mueller's arrangement of the great chorale **We All Believe in One True God** (CM6198 — SSAATTBB with solo; price 16 cents) betrays the unmistakable influence of Dr. F. Melius Christiansen, whose style and weaknesses Mr. Mueller couples with his own. John Finlay Williamson has added to his Westminster Choir Series a good edition of Palestrina's **Bonum Est Confiteri** (It Is a Good Thing to Give Thanks). Latin and English texts. SATBB No. 9391. Price, 16 cents. — All these items are to be sung without accompaniment.

MALE VOICES

We wholeheartedly recommend to organizations like our Concordia Seminary Students' Chorus (Dr. William T. Heyne conductor) the Coronation Anthem **Alleluia** by George Fr. Handel and prepared for male voices by Charles Dawe. Like Mozart's famous composition, it is based on the one word *Alleluia*. No. 9412. To be sung with accompaniment. Price, 16 cents. Will James' **Hear My Prayer** (No. 9422; price, 15 cents) is a good composition which should be sung unaccompanied, as is likewise **In Memoriam** by Harry Sykes (No. 85029; price, 15 cents.) While the Handel number is difficult, the other two are not.

TREBLE VOICES

A. Archangelsky's **Lend Thine Ear to My Prayer** (CM646; price, 18 cents) is very good music, which will, however

ound better when sung by adults rather an by children. Arranged for SSA and be sung without accompaniment. A good it rather difficult modern number is Leo owerby's **God, Who Made the Earth** No. 7922; price, 15 cents). Unaccompa-ed. — Carl Rosenberg has prepared some xcellent arrangements of good music. evertheless, those who understand the ature and character of good church music ill agree when we refuse to recommend **Jesus, Thou Art Standing,** which he t to Franz Schubert's lovely song *Das irtshaus,* or **O Day of Rest and Gladness,** t to Schumann's *Stille Traenen,* and **Come, Let Us Worship,** which is based n the principal theme of the Fourth lovement of Brahms' First Symphony. Ve have always been very fond of Franz chubert's *Litany;* and yet, though written riginally for a sacred text, the music is ot church music. Men like Schubert and chumann never intended that their beau-ful *Lieder* be sung in a church service, nd to use this music for this purpose is misrepresent them.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

au, Donald W., in St. Paul's Congregation, Amboy, Minn., by E. F. Lorenz, 5. Sun. p. Epiph., Feb. 10.

PASTORS

Commissioned:

raf, Armand, as missionary to India, in Salem Church, Buffalo, N. Y., by A. F. Krueger, 17. Sun. p. Trin., Sept. 23, 1945.

Vebbeking, A. G., in Immanuel Church, Orange, Calif., as Mission and Stewardship Counselor of the Southern California District, by M. J. Bruer, 3. Sun. p. Epiph., Jan. 27.

Installed:

lack, F. J., in St. John's Congregation near Vernon Center, Minn., by E. F. Lorenz, Pentecost Sun., May 20, 1945.

iemer, O. C., in St. Peter's Congregation, Hemlock, Mich., by A. F. Bernthal, 15. Sun. p. Trin., Sept. 9, 1945.

lartmann, H. E., in Mount Olive Congregation, Metairie, La., by G. A. Schmidt, 25. Sun. p. Trin., Nov. 18, 1945.

azarz, E. A., in St. John's Congregation, Kilkenny, Minn., by E. Borchert, 4. Sun. p. Epiph., Feb. 3.

Vunderlich, R. E., in St. Paul's Congregation near Napoleon, Ohio, by George Maassel, 4. Sun. p. Epiph., Feb. 3.

'eucht, Oscar E., as Secretary of Adult Education, St. Stephen's Church, St. Louis, Mo., by Dr. Paul M. Bretscher, 5. Sun. p. Epiph., Feb. 10.

lauser, Martin A., in Zion Congregation, near Annandale, and in Emmanuel Congregation, Silver Creek, Minn., by J. H. Klausmeier, 5. Sun. p. Epiph., Feb. 10.

ooker, Charles M., in St. Peter's Congregation, Monte Vista, Colo., by Henry Niermann, 5. Sun. p. Epiph., Feb. 10.

ueker, E. L., as Professor at St. Paul's College, Concordia, Mo., by Pres. E. L. Roschke, 5. Sun. p. Epiph., Feb. 10.

ediger, Fred A., in Delta-Liberty Center, Ohio, Parish, by George Maassel, 5. Sun. p. Epiph., Feb. 10.

check, E. W., in St. John's Congregation, Cheboygan, Mich., by Walter L. Gienapp, 5. Sun. p. Epiph., Feb. 10.

teiner, Luther, in Zion Congregation, Carlinville, Ill., by C. J. Schuette, 5. Sun. p. Epiph., Feb. 10.

ve-Lallemant, W. A., in St. John's Congregation, Fall Creek, Wis., by Fred A. Rotermund, Sept. Sun., Feb. 17.

Iarkgraf, O. H., in St. Paul's Congregation, Campbell, and in St. Paul's Congregation, Nashua, Minn., by John Dreyer, Sept. Sun., Feb. 17.

Succop, Walter E., in St. Andrew's Congregation, Buffalo, N. Y., by A. F. Krueger, Sept. Sun., Feb. 17.

TEACHERS

Huebschman, Cand. E. C., as Professor at Concordia College, Austin, Tex., by H. Studtmann, 4. Sun. p. Epiph., Feb. 3.

Brottmiller, Grayson, in Emmanuel Congregation, Fort Wayne, Ind., by F. Heidbrink, 4. Sun. p. Epiph., Feb. 3.

Hafemeister, Edmund, in Trinity Congregation, Conroy, Iowa, by Raymond W. Fechner, 4. Sun. p. Epiph., Feb. 3.

Renken, Martin A., in Zion Congregation, St. Paul, Minn., by K. F. Lichthardt, 4. Sun. p. Epiph., Feb. 3.

Gross, Arthur W., as Assistant Editor of Religious Materials, St. Stephen's Church, St. Louis, Mo., by Dr. Paul Bretscher, 5. Sun. p. Epiph., Feb. 10.

Raedeke, Henry, in Trinity Congregation, Sheboygan, Wis., by Karl Schulz, 5. Sun. p. Epiph., Feb. 10.

Anniversary

Browns, Ill., St. John's Congregation, the 75th, 4. Sun. p. Epiph., Feb. 3.

Conference Meeting

Teachers':

Central Illinois, April 24—27, Beardstown, Ill. — G. W. STARCK, *Sec.*

Election Result

Teacher Paul Rosel of Milwaukee, Wis., has been elected to the chair of music at Concordia Teachers College in Seward. — I. C. HEINICKE, *Chairman, Electoral College.*

Seward, Nebr., Feb. 23, 1946

Announcements

Rev. Albert J. Schulz of Virginia, Minn., has been appointed Visitor of Circuit 1 of the North Minnetonka Conference in place of Rev. A. G. Fehner, who is now serving on the Board of Directors of the District. — ROBT. G. HEYNE, *President, Minnesota District.*

Pastor Leo Tormoehlen, Forsyth, Mont., has been appointed Visitor of the Eastern Circuit, succeeding Pastor F. C. Schmidt, who has accepted a call in the Northern Nebraska District. — PAUL M. FREIBURGER, *President of the Montana District.*

Billings, Mont., March 1, 1946

Acceptance of Calls

Prof. Fr. Lange of Crespo, Entre Rios, has accepted the call to the presidency of Concordia Seminary, Villa Ballester, F. C. C. A., Argentina.

Pastor E. J. Keller of San Antonio, Tex., has accepted the call to the chair of third professor of the Concordia Seminary, Villa Ballester, F. C. C. A., Argentina. — S. H. BECKMANN, *Chairman of the Board of Control.*

Available

Trinity Lutheran Church, Logan, Ohio, will donate good 18-in. silver-plated *crucifix* and two 12-in. silver-plated *candlesticks* to any mission congregation. Write to PAUL D. HOLTZEN, *Pastor,* 428 N. Mulberry, Logan, Ohio.

Wanted

Anyone willing to part with copies of the *Proceedings* of the English Synod, 1888 to 1911, or *Proceedings* of the English District after 1911, which are no longer available at Concordia Publishing House, kindly inform the undersigned, who is willing to pay for the desired copies. — R. JESSE, *Executive Secretary,* 4212 Leslie Ave., Detroit 4, Mich.

Candidates Nominated by Congregations

For the Vacancy at Colegio Concordia, Crespo, Argentina

Rev. Juan Baus: St. Paul's, Galarza, E. R., Argentina.
Rev. Fr. Elseser: Guatraché, Arg.
Rev. R. A. Ernst: Crespo; Board of Control of the Crespo Colegio.
Rev. E. Jauck, Montevideo: Los Torres; Saint Paul's in Gral. San Martin; Christ, Irazusta.
Rev. G. O. Kramer: Christ, Maciá.
Rev. A. C. Kroeger: Villa Iris.
Rev. Luis Martin: St. Luke's, La Llave, E. R.
Rev. Fr. Riedel: Otter Creek, N. Dak.; Trinity, Nokomis; St. John's, Palmer, Kans.; St. Paul's, Nokomis, Ill.
Rev. R. Rippe: Bordenave; St. Trinity at Merou, E. R.
Rev. C. F. Truenow: St. John's, San Juan, E. R. — THE BOARD OF MISSIONS FOR SOUTH AMERICA, C. F. LEHENBAUER, *Secretary.*

Feb. 19, 1946

Changes of Address

Pastors:

Bahr, William F. C., Waverly, Mo.
Beer, Milton, 7902 W. 86th St., Oak Lawn, Ill.
Buchheimer, Dr. L. B., 3340 Norma Court, St. Louis 9, Mo.
Buerger, Edgar J., *c. r. m.,* 244 Stonewall St., Memphis 12, Tenn.
Dautenhahn, Theo., 1605 E. Matheny Ave., Springfield, Ill.
Destinon, J. Th., 410 E. Kruzan St., Brazil, Ind.
Eissfeldt, R. T., 330 S. Main St., Sycamore, Ill.
Frank, Walmar W., 2323 E. Fifth Place, Tulsa 4, Okla.
Hagemann, Harold D., Fort Lupton, Colo.
Hannewald, Joseph, 819 W. Barre St., Baltimore 30, Md.
Hauser, Prof. Karl, Loganville, Wis.
Jungkuntz, H. G., 2219 Broadway, Fort Wayne 6, Ind.
Knoernschild, E. H., 1410 Cedar Ave., Lancaster, Calif.
Larson, Leland R., 5241 27th Ave. S., Minneapolis 6, Minn.
Lemke, L. J., R. 2, Sauk Rapids, Minn.
Lewis, A. T., 631 17th St., Longview, Wash.
List, Paul H., 6714 Fyler Ave., St. Louis 9, Mo.
Markgraf, O. H., Campbell, Minn.
Meier, Albert J. F., R. 1, Arnold, Mo.
Mueller, Martin L., 234 Lyell St., Monte Vista, Colo.
Porisch, Paul J., Slayton, Minn.
Precht, Fred L., 422 S. Lincoln, Springfield, Ill.
Raedeke, W. A., Concordia College, Edmonton, Alta., Can.
Rediger, Fred A., 411 Main St., Delta, Ohio.
Rolf, Robert F., 4707 Broadale Rd., Cleveland 9, Ohio.
Ruhl, Lorne C., 232 Pine St., Sudbury, Ont., Can.
Schlegelmilch, O. R., 330 Fairview Ave., Tipton, Ind.
Schlutz, C. B., 422 Fifth St., Braddock, Pa.
Schrein, C. F., Sterling, Nebr.
Steinly, R. R., 9700 S. Marion Ave., Oak Lawn, Ill.
Streit, John C. 14080 Marlowe Ave., Detroit 27, Mich.
Toelke, O. W., 19715 Riverview Ave., Rocky River, Ohio.

Teachers:

Endorf, J. E., 634 Jackson Ave., Evansville 13, Ind.
Fiedler, Ralph, 214 Shrader St., San Francisco 17, Calif.
Grauer, Albert W., 4213 W. 38th St., Cleveland, Ohio.
Groenke, Paul H., 1627 W. Madison St., Ottawa, Ill.
Hemmann, Otto, 1335 Freeman Ct., Racine, Wis.
Moderow, E. P., R. 2, Hampton, Nebr.
Nau, Walter G., 123 E. Kansas, Independence, Mo.
Rehmer, R. C., Watertown, Minn.
Timm, Walter P., 916 Lincoln Ave., Adrian, Mich.
Zehnder, Geo. A., 213 N. Tyrone Rd., Baltimore 12, Md.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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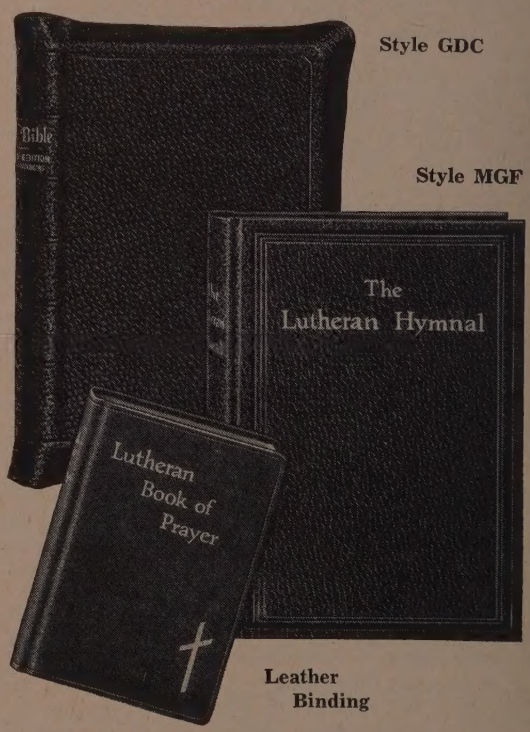

Style GDC

Style MGF

Leather Binding

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